



C. H. Crawford

NATURAL LAWS

GOVERNING THE

MORTAL AND IMMORTAL WORLDS

BY

CHARLES H. CRAWFORD, M. D.

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*Nature has endowed man with a free moral agency,
which he shackles with bigotry.*

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By

CHARLES H. CRAWFORD, M. D.

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I DEDICATE THIS WORK
TO
MR. E. T. BROCKMAN, MY DEAR FRIEND
AND ASSOCIATE
IN MY INVESTIGATIONS
OF
NATURAL LAWS GOVERNING
THE
MORTAL AND IMMORTAL
WORLDS

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PREFACE

In my effort to portray to the human mind the truth of the subject of which I have written, I have endeavored to dictate and prescribe this work in the most explanatory manner that the English language will permit, that each and every mind may comprehend the meaning. I have followed the laws of natural philosophy in all my investigations, that I might not be deceived in the slightest detail, in order to present to the reader nothing but the plain and unvarnished truth.

Many of the human family are unfamiliar with this subject, and I trust they will recognize the ignorance to which the human mind has been subjected during the existence of this mortal life, and their eyes be opened to the truths of the Natural Laws of both the Mortal and Immortal Worlds. When I allude to Mortal and Immortal Worlds I refer to the conditions of the mind's existence before and after the dissolution of the physical body.

There exists in my mind no desire to deceive, misguide or mislead any mind from the right, through any fanaticism, or selfish motives; but to portray the truth in a purely philosophical light, that the human mind may grasp and accept, if it so desires. I do not anticipate that all men will accept these truths, as all have not progressed to that condition in which they are able to comprehend them; but this work may incite a desire for original thought with an ambition for intelligence. My main object is to enrich the mind with knowledge and a high spiritual intelligence, as knowledge and intelligence are the rudiments of progression.

CHAPTER I.

INTRODUCTION.

The morning light of a new era has dawned upon my mind, and the shadows of my once fancied dreamland of life are fading away. A world of inspired knowledge has broken through the veil of gloom and uncertainty, and what was once an opaque body of impenetrable vapor has now passed from my vision. By study and investigation, a new line of thought has blotted out the visionary past, and I have ventured upon a new sea of knowledge. The threads which bound me to the teachings of the past have been severed, and with my knowledge of the sciences of today, I hope to be classed with advanced minds of the age.

It is only by desire that the world has been able to progress, and by this desire only have great and noble ideas of the past been handed down in history as guides and influences to further intelligence, that the coming generations might be benefited thereby.

I ask the thinking world to join me in my venture along these lines, that my words may be strengthened and accepted by the reading public. I do not expect to awaken the whole world to undiscovered facts and

truths, but I desire to relieve the thinking mind of some old dogmas which possibly they have not had an opportunity of investigating. I trust the results of my investigations will cause the thinking world to reflect, and thereby create a desire for further knowledge. I feel it my solemn duty to give to the world the results of my most careful and scientific investigations of nature, and should I inadvertently offend any, with set and conclusive ideas, I sincerely ask that they may only give it a careful consideration and weigh it with an unbiased mind.

The question may be asked, Is it possible to find the truth of which we are seeking?

I shall answer this question by saying: We can accomplish this by throwing aside all bigotry, selfishness and by determination to follow the line of thought previously prescribed, and accepting what is given us through bright intelligences of modern times; keeping apace of the day in which we live; always alert for new ideas, and weighing them with systematizing zeal, that we may not stray either to right or left; always arguing with ourselves pro and con, that we may extract nothing but the truth therefrom; never delaying until others have expressed their opinion to influence our own, but depending upon our own intelligence to prove facts that lie within its scope. By so doing, we will reach our ideal, which will give us pleasure and satisfaction, freeing us from the biased opinion of others, and the expense of time and trouble of analyzing their thoughts.

I do not mean to say that it is possible for us to compass all that is worth knowing. On the contrary, we should listen to those whom we are satisfied are convers-

ant upon the topic under consideration, and then weigh their argument.

To read opinions of scientific men, and to follow the line of their researches, will broaden our minds with advanced theories, which otherwise we might never possess. At the same time we are to keep up our own investigations and exercise of judgment, as by so doing we are developing our own mental poise, by which greater thoughts will be an issue.

Self-reliance is one of the possessions necessary for further mental development, and a training to that end should by all means be fostered, as by so doing we develop within ourselves our true nature, removed from any skepticism or bigotry which has been instilled into us by our early education, and when this is accomplished we are in a position to look upon subjects in their true light, and are then capable of drawing a clear and unbiased conclusion.

CHAPTER II.

SCIENCE OF LIFE.

Ignorance is a bane of contention. Until this evil is eradicated, the intelligent mind will never be able to proclaim to its fullest the knowledge which it contains, for fear of sensation and derision.

Ignorance and superstition, which go hand in hand, decry exemplified truths and facts, oftentimes in the capacity of an editorial or some recognized publication in the way of a magazine that the public hold up as an authority from which they gain a large portion of their information, and give credit to such without a question of the full truthfulness of its statement.

The majority of mankind are influenced by all publications to a greater or less extent, even though they be contrary to their own visionary ideas; and as that majority sees so little of purely scientific works, their minds are wafted along with the line of reading that so unfortunately falls to their lot for perusal, by which their minds are retarded in development, not catching the advanced ideas of sciences, until they are nearly forgotten by the scientific mind.

As time with its progression advances, and all our pub-

lic literature is subjected to scientific criticism before publication, the minor reading world will have advanced theories to store their minds with, and will then stand on a par with the scientific world. There are those who cannot think for themselves, and others who are too indolent to think for themselves, and in such instances we see the propriety of giving them the advantage of the results of advanced intelligence.

Instead of straining the truth for fear of public criticism, should some of our writers today allow the world to read from their pen the truths of their own search-light investigations, and standing on an eminence of facts and truths, with the world howling with envy and derision, realize how brief a period will exist when their versions will be acknowledged by those imitating subjects of indolence, they would not hesitate to give to the reading world the results of their investigated knowledge.

When alluding to realities, writers of fiction should follow the line of truth, and whatever they give as a matter of fact be of that nature, and not simply to please their own fancy, regardless of truth, or how much the reader may be deluded.

On the editorial page of the daily journals purporting to be written by scientists, I have observed articles supposedly of a scientific nature, which were absolutely foreign to that nature, but on the contrary were merely what the writer himself might have thought, regardless of science; and that same article denounced material truths of which there was no question of doubt.

The unscientific world take these articles for truths, and repeat them for facts, unconscious of their misleading qualities.

A suggestion may arise in the mind of the reader—

through experience of deception which is so easily practiced upon us—that before accepting local publications as truths, it would be better by far to investigate, or accept scientific works as authority upon these subjects which are under discussion in our local journals. By so doing we would go to the fountain head, where the thinking world is most liable to go for its information. I do not pretend to say that our local newspapers or magazines do not contain scientific intelligence, or new thoughts, by which our store of knowledge may be better supplied; but as there are many articles written by those who have never delved into the depths of science, a thought may give rise to a question of doubt, and mislead us from the line of scientific perfection. It would be better by far to remain in doubt than to stray from the truth of a subject, and, on the other hand, it would be better to leave our mind at rest than to discredit a truth.

Should all thoughts that have a tendency to retard the progressive mind be discountenanced, the world would develop to a higher plane of intelligence with astounding rapidity, but when the mind is shackled with such retarding elements as jealousy and selfishness, a restriction of thought at once with marvelous influences appears and a cessation of ideas ensues. The mind ceases to act. A desire for more lofty aspiration closes the book of useful knowledge.

Jealousy and selfishness are running-mates on this great race-course of human existence, and are always the last to reach the pole. Like ignorance and superstition, they are always found wanting.

It is a hard task in life's battle to prove to the enemies of truth that they are in error; and that it is their selfish minds that are placing them on the defense. Jealousies

creep in unguarded and unconsciously work ruin. Efforts of influence almost invariably amount to naught, and only by sorrow, disappointments, and regrets, after the hoary locks of time and dimmed vision of old age are upon them, are they able to realize that life to them has been a barren waste. Like the stone that has been worn by the waters of ages, so is the mind of the selfish man; and only time with its constant working influences may ever be able to smooth and polish the scarified mind.

The selfish man is one to whom the higher life rarely appeals. He is a man who is apparently satisfied with his present environments, who always seeks self benefits regardless of others' rights and comforts, with a desire to impair or retard the progress of others. He never gives himself any perturbation of thought on account of discomfitures of others, but on the contrary, with great zeal gloats over the downfall of his fellow man. He looks upon all whom he meets with distrust, suspecting them of evil deeds or thoughts, and is scorned by the civilized and thinking world. Perchance by accident his eyes are opened by a reflected ray from a prototype of himself; otherwise some disaster may bring him on a level with an unfortunate whom he has ruthlessly scorned.

Oh, ye gods of ruin and disaster, may not the people of this earthly sphere open their eyes to a realization of the truths that the rising generation be benefited thereby. May they throw off the shackles that bind them to ignorance, superstition, bigotry, and jealousy, and let the light of intelligence shine in upon their souls, that they may peer with confidence and unbiased minds into the truths and virtues of our earthly existence, and the

perfect laws of nature that connect us with the life to come.

Science and arts are promoters of rapid progression: As time flies by on its wings of enlightenment, dogmatisms and old theories begin to crumble and pass into the shadow of forgetfulness. The world will then have a clearer field of knowledge to draw from and skepticism will fade into oblivion. Ideas formerly fostered with so much zeal and satisfaction will appear as idle dreams of the past.

Should we be able to look into the future, as we might see it fifty or one hundred years hence (could kind nature so prolong our lives), the spark of life could not burn rapidly enough to carry us on to that period. Our present life would be one constant tension of regrets, anxieties, and discontentments. The support of life is progression; looking forward to something new, a desire for new thoughts, new ideas, new inventions, promotion in arts and sciences, theories in advance of our fellow men, a craving, a desire to outdo all other human beings, a longing that can never be satiated; and yet when touched upon certain topics the mind revolts, it refuses to progress further, and only time with its worn and disheveled threads can open the way to investigation. These things are mysteries, and I presume will always be mysteries to the faltering mind.

When bereft of energy the mind begins to doubt. Visions of impossibilities appear in the arena of our astute criticism which are harbingers of an unhealthy mind, due possibly to our own indiscretion. On awakening from a state of lethargy, we question our mind with these words, Are there impossibilities? and may answer in this soliloquy, They are figments of the mind.

Condition of mind is the prime mover in all that is right or wrong, good or bad, and it is a question of condition as to when we are prepared to move in a line of thought for our best good. How are we to determine when the right condition exists? The mind is constituted with a physical and spiritual nature. When the physical body is in a perfect state of health, and the mind is clear and in a passive condition, the spiritual nature predominates, it is then more capable of drawing a perfect conclusion.

It is better never to form an opinion on subjects of great importance when the mind is in a restless and perturbed condition. Neither is it fitting after a discussion with those whom we are aware are biased, no matter from what cause, for we may then be unable to decide with perfect equity.

The various phases of perturbation to progression will enumerate into large numbers, and a display of those phases, objectionable as they may appear, may be of benefit to the reader who is seeking for knowledge. A portrayal of difficulties which we must encounter in our efforts for truths may clear our way should we possess the discrimination to weed out all such would-be benefactors who so freely desire to contribute to our store of knowledge. This discrimination must be exercised ere we fall into that old rut, or ideas of the past, which as mementoes are handed down from generation to generation, with the incredulous mind which is so thoroughly instilled in that type of mankind.

It is the mind of the industrious energetic man that is seeking the great truths of science, while the mind of the incredulous, selfish, indolent man is, in as many phases as his efforts will permit, striving to restrict the

powerful strides and advancement of intelligence. While the bright and lofty mind is forging onward with a mighty determination to accomplish the object that is seen as a glimmer in the far distance, inspired with a hope of penetrating the depth of perplexities that have arisen, no desire to falter or turn back, but with that same inspired assurance of accomplishing the end, these incredulous minds scorn and denounce such efforts as inefficient attempts to consummate something; but when these scientific problems are proven by solution and the world has been bettered thereby, then these same incredulous minds will say, "I thought it would be so."

These unscrupulous individuals, who with their weakling propensities, are endeavoring to thwart all onward movements in this advanced show of life, should be shunned by the student of progression, and a deaf ear lent to all their wailings of discouragements.

While a boy, during my summer stay on my father's farm, I recall the period of the invention of the mowing machine, and the discussions that took place between the farmers upon the new invention; also the great diversity of opinions in regard to its merits. I also recall the great number who totally denounced it, and proclaimed that nothing could be invented that could supersede the old-fashioned scythe. This incident I have ever retained in my memory as a guidance, and it has influenced my whole life.

Steam and the functions it performs, electricity and its various attributes, as the telegraph, telephone, the various ways of transportation, different forms of illumination, heating and cooking, and, last of all, the Marconi system of wireless telegraphy (and that is only in its infancy), all of these and many more inventions have

had scoffers in their inventive period, and these same people are ready to denounce and retard, if in their power, all further development. Sciences have all met with the same rebuffs, and but for determined and unshackled minds, we today would remain in darkness, as those of thousands of years in the past.

When Galileo proclaimed that the world was round, he was met by rebuffs, and by some people considered insane. He was charged with opposing philosophy, or nature's laws, and violating religious views of the churches of his day, and cast into prison.

The world of today looks upon that incident, wherein intelligence suffered at the hands of ignorance, and terms it preposterous. No intelligent person can express himself otherwise; and yet at this very time, incidents of just as preposterous a nature exist. Time does not change the natural proclivities of man. Although his mind has progressed, a wider field of knowledge has been solved, yet there are other mysteries which have dawned upon his vision which he is unable to penetrate, and never will be until some inspired effort has pierced that misty and cloudy mind, made so by early dogmatisms that have been so thoroughly impregnated into that sensitive structure of the brain, that its impressions remain long after the new and correct ones have superseded them.

Often it is only by parting with former friends and environments that one is ever able to advance with the progressing world.

There is but one principle of life that I can comprehend, and that is a life everlasting. Now if that be so, it must be a life of progression; and as we live forever, an improvement of the mind is one of the most essential

things for that life. The earlier our mental condition is subjected to a clear and distinct realization of what is expected of us in the way of mental development, the more useful will life be, both to ourselves and mankind.

It is evident to my mind that we are placed on this earth for a useful purpose in one way or another. We cannot all be philosophers or astronomers. It is not within all natures to grasp readily ideas pointing to those sciences, but it does lie in our nature to be inventive, erudite or one of the many hundreds of ways by which we may be useful to this progressive world.

Indolence is one of the derogatory features of the development of the human mind, and the individual who possesses this nefarious habit is one of the greatest hindrances to mental progression. Indolence is more often a habit than a physical defect, and may sometimes be ascribed to reading light literature, or by not reading at all. When the mind is not occupied and there is nothing to bring it into action the habit becomes thoroughly established, and it would have been better by far for an individual thus afflicted never to have been born, so far as the intelligence of the world is concerned, as he is a hindrance to all those who unfortunately come in contact with him. This individual is the one who attempts to thwart all new ideas, and by nature endeavors to keep others on the same plane of intelligence with himself.

Presuming that facts might be proven conclusively to the world which would bring our earthly condition more perfectly in contact with that of the spirit realm of man's higher nature, we would be better prepared to deal with conclusions in their clear and distinct light, as we would be dealing with our spiritual or better nature.

When we are able to cast off those earthly conditions that exist with the majority of the human family, the world will grow better, intelligence will reign where ignorance now exists.

It is education, training of the mind, dealing with facts, problems which we may be able to solve, new thoughts, new ideas advanced of which we now are unaware, new help and assistance of spiritual influences brought to bear upon us mortals that will live and elevate our minds to more high and lofty thoughts. When we open our souls to a conviction of a higher life, we then begin to live a life of regeneration. Sublimity of thought is a purification of the soul, and with this idea existing in our mind, we may be hopeful, if not in our own day, of elevating the life of the future, that coming generations will be benefited by our present existence. We today are not so far removed from barbarism. This may seem a harsh term to use, but when we can look into the future and see what is opening up to the coming minds, the progress, and the enjoyment of that progress, in which the coming generation may take pleasure, will be a paradise to them as they look back on past history.

We today would not care to exist in the atmosphere which surrounded our ancestors five hundred years ago, and they at that period realized their enlightenment over their past, as we do today. We have our duties to perform in the way of development, as did our ancestors. It appears impossible sometimes to prove to the human mind the necessity of a forethought, the benefit of which the rising generation may enjoy. Had our ancestors not realized this fact, we today would be in darkness, as they of the past.

Progression has opened a new era to the people of

earth, by which they may receive great enjoyments, and it is only by retrospection that we can appreciate those realities. But time on its wings of everlasting life flits by with only a thought of the past, and we in our spiritual nature should let the dead past care for its dead, and allow enlightenment and thoughts of intelligence and happiness to reign superlative in our minds.

CHAPTER III.

PREPARATORY TO PHILOSOPHY OF RELIGIONS.

When we follow the laws of nature we preserve our physical condition and encourage longevity; but in order to do this we must first understand those laws, and I know of no better way to acquire this knowledge than to follow sciences with an unbiased mind.

There are books published today that may give us the information necessary for our own protection, but they should be selected with caution, or under the supervision of a scientific mind. The brute of creation by his natural instinct lives more nearly in accordance with the laws of nature than the human family, from the fact that he is not swayed by mental influences. He is guided by his own feelings and desires, and not by the fashions, or what his associates or friends may say.

Man, with all of his presumptuous knowledge, is weak. He is swayed by influences that oftentimes are incorrect. He has not the stability to follow the laws prescribed by science, as such laws are not in keeping with the laws that the churches or his forefathers taught. Sciences have made radical changes in every vocation of life; many ideas of twenty-five years ago are passed into

oblivion by the thinking world, although these erroneous ideas are still adhered to by those who have ceased to progress. The established philosophical laws, or laws of nature, always remain the same.

Man is an infant all his life, and requires protection. He is constantly appealing in mind to some one as authority on whom he can lean to shirk responsibilities, and in doing so he loses his identity, or lessens his originality. In looking for some such person he is most likely to cast his lot with an irresponsible individual who is always pleased with the opportunity to part gratuitously with his store of imaginary knowledge. It is by this means that weak minds are filled with useless and erroneous information, and follow these lines through their whole earthly existence, being too indolent to search for the truths from a source by which they could not go astray.

These people when accosted in regard to these lines of thought will cite their imaginary authority, believing it to have come from an authentic source, or when forced by conclusive evidence of this error, admit it and excuse themselves with the plea that they have never had an opportunity for receiving the correct information, disregarding the truth of their indolence. Of this class the majority of the world is composed, and in no way is it phenomenal that there is a retarding spirit existing by which the advancement of sciences is not more rapid with the populace.

The mind of man requires a greater training in the laws of nature to more readily understand its workings, and should be given these privileges in early youth. Our district schools are today to a limited degree starting out upon these lines, and it is to be hoped that the higher

officials will see that the instructors are prepared to impart the necessary intelligence required, as from the young minds the knowledge proceeds to promote a greater advancement in the studies of natural science. The laws of those sciences are so closely allied with the immortal world that a knowledge of these laws should be thoroughly understood by the preceptors of all institutions of education. The psychological as well as the physiological laws should be understood and taught, and as thoroughly as all other branches of science. The world begins to realize and comprehend these facts, and the poor and ignorant should have an equal opportunity with those of wealth and higher education.

Concentration of thought is the first rudiment in cultivating the mind for inspired development of a higher education. By this principle we may be able to develop our psychic forces to receive our spiritual influences. By concentrating the mind man is able to grasp ideas more readily and to overcome the influences of his surroundings. The natural laws of psychology, although not as thoroughly understood by the public as the laws of physiology, should go hand in hand through this educational career of development of the mental faculties. Physiology is the law by which the physical body is controlled and governed in its normal condition. Psychology is the law by which the spiritual nature of man is governed and controlled. One of these faculties should be as thoroughly understood as the other, as they are both the life and the light of man. The psychical laws of nature govern the spiritual and intellectual conditions of the mind, while the physiological control the physical functions of the body and the brain which the spirit inhabits. The spirit is the controlling force of the universe.

The physiological are the laws of man which the spirit supervises and controls. When the physical body tires of the spiritual, then the spirit leaves the physical, and the body goes back to mother earth. This is called death.

We see that this harmonious union between the two important elements that go to make up the life of man is necessary to be understood, that the development of both may reach the highest stage of perfection possible in earthly life, and the world receive the greatest benefit of the union of those two necessary constituents.

Time with its unlocked doors of knowledge, is fast releasing from the bondage within those so-called secrets to the world, that the public may come to understand more fully, or more accurately, the composition of which this earthly life consists, the laws of its existence and the final future results. When our institutions of education will accept and teach these natural truths of nature that the world may understand the propriety of their existence, and the revelation of the human mind in its true and spiritual light, then the prison bars, the gallows, and other instruments of torture will not be necessary. It is a higher education of the mind that will control these laws in which this earth may dispense with all barbarity or anything pertaining thereto that is practiced on this mundane sphere. When these things can be accomplished, which may take many years so to do, this earth will be free from bigotry and selfishness, and people will pass sentence upon each other in a spiritual light, which will create harmony of souls. The origin of this higher education may take root at the mother's knee, when she exerts her spiritual nature over the first thoughts of the young and developing mind.

As all sciences begin to develop in the minds of the thinking or scientific world, and all lofty thoughts and higher lives are brought out by these same minds, so it is that truths must be developed by the scientific or thinking world, and instilled by degrees into the minds of the populace, as the less thinking world will cry out against all thoughts and ideas that have not for many years been forced into their unfortunate and sluggish brains. Oftentimes ideas may not take root in a line of these sluggish minds for several generations, but the result of the teachings of the laws of natural sciences will come, although it may be generations in developing in defiance of the arbitrary disposition of the human family.

The human family varies in its chemical composition as does all animal or vegetable life. Fruits, vegetables, and cereals have their separate and distinct flavors and consistencies, and these may vary according to the conditions and state of cultivation under which they exist, flavor, beauty and effulgence being brought out by a high state of cultivation. By the training and cultivation of the human mind all of the superior qualities may be developed.

On walking through an apple orchard the trees, by careful cultivation and pruning brought to a degree of perfection, may resemble each other, but on tasting the fruits, the flavors are recognized to be widely different and the appearance of the same as various. The scion of one tree engrafted into another will produce an entirely different variety.

This illustrates the human family with a variety of minds and dispositions, as recognized by an astute observer, springing apparently from like stock. The cultivation of minds and environments under which they are

cultivated will likewise compare to the training of the tree. The same individuals by crossing in marriage may rear a family quite unlike themselves, both in general appearance and intelligence.

Each variety of fruit and vegetation has its own habitat. Fruits or vegetables of tropical climate will not thrive in a temperate or frigid atmosphere. They have their own habitat and are adapted to no other. Neither could they supply a satisfactory nourishment for inhabitants of other climates. The inhabitants of a climate are constituted for that particular climate, it being their habitat, and they are out of their condition in any other. They have their own peculiarities, as does the food upon which they subsist. The same law that holds good for the animal kingdom holds likewise for the vegetable. Thus we see that these natural laws go on in perfection, unable to err, unchangeable, as in perfection they cannot change. Each country or climate has its own peculiarities in the animal and vegetable life, in their general appearance and colors. As the tropics gives its own peculiar attributes to its fruits, it likewise does the same to its animal kingdom. The lion or tiger of that temperature could not exist in the atmosphere of the frigid or temperate zone, any more than could the vegetable kingdom. They are there for their own particular purpose, and there they should exist.

The minds of people in the torrid climate are sluggish. Vegetable life is of spontaneous growth to meet the demands of the inhabitants, they being not far removed from the brute creation. In the temperate zone the intellectual faculties are of a higher standard, where it is necessary to exert the mind to meet the emergencies of life. Nature has provided the human family with

these faculties. I do not mean to say that the inhabitants of the hot countries could not develop higher intelligence should they be subjected to the same environments as those of our temperate climate. Nature does not make that demand upon them; therefore they follow their natural inclinations which are in keeping with nature in that sluggish atmosphere. As time advances, intelligence of a higher order creeps into these less progressive countries, and the inhabitants awaken to the fact that in order to keep pace with these intruders they must arouse their dormant faculties, although with great effort, to meet the demands of these enterprising intruders.

It is a commercial interest, the result of pride, that has brought people here, by which the dormant minds may receive a reward through enlightenment. This same greed for gain which the civilized world is seeking, may arouse this stupid, ignorant population to a state of higher mental development. All of which is the following out of the laws of nature conscious of the final results.

As rapidly as these minds are prepared for knowledge it is given them. The conditions must be changed in order for them to receive it. The cannibals cease to be cannibals when civilization changes their condition, and this civilization is the progressive law of nature.

From the higher life of the immortal world down to cannibalism, everything is conditional, and except proper conditions are made, the human mind can never progress.

As the fruit and vegetable life in different climates requires different conditions of soil and climatic changes, so it is with the people of those same climates. As there is a variety of the same class of fruit, so is there a variety

of the minds of men. There must be as many varieties of conditions as of minds, that all may be reached for the same purpose. What will prove a fact to you, to your surprise, your friend scorns. This world is composed of all these various minds.

Should all minds think the same, they all might be carpenters, farmers or philosophers, and there would be but one idea necessary for the entire population. But to meet the demands of the world as we find it, to prove a truth to the world, we must apply the variety of thought to reach each of these various minds.

Nature has a law by which this mammoth universe is controlled. From the endless space which is beyond the mind's grasp, dotted here and there with the various planetary systems, down to the most minute micro-organism which seeks its way into the system of man to create disease and cause the death of the physical body, this universe is controlled by one great, powerful and universal law, and that law is the law of nature.

The tide of the sea, the change of seasons, the earthquake shock, the upheavals and receding of portions of the earth's crust, daylight and darkness, storm and sunshine, life, health, happiness, and prosperity, or sickness and death of the physical body, are the workings of this one great principle. At times it appears to man that the whole universe was made for his own particular selfish purpose. He looks upon the beautiful green earth with its sweet, perfumed flowers and foliage, with here and there a river or stream, a lake or ocean, the heavens above dotted with stars, the moon with its light by night, and the glorious sun with its effulgent rays by day, and then he looks up to the heavens above and repeats, with calm and contented satisfaction, "Oh, ye controlling

forces of the universe, I am thankful for my existence." Nature is then most beautiful. But when, on the other hand, adversities stare him in the face, sickness and death follow, he feels that nature has been unjust, and there is meted out to him that which he does not deserve. Then he cannot comprehend that the same laws of nature are operating as did in the former case. Through the early training these forces cannot be comprehended, and through ignorance or intent it is possible that these laws may have been violated; otherwise nature is working out her laws as prescribed, and it is not possible to resist that great and powerful force. Man, as a mere microscopical speck of nature, by no power of his own can resist the winds and storms, neither can he prevent the tides of the ocean from flowing; nor is it possible for him to cause this little earth to stand still. When he can arrive at that period of understanding wherein the principles and truths of the laws of nature can be comprehended, he will then be able to appreciate his conditions in relation to these profound principles.

These laws are by nature perfect, and nothing but influences from perfect or divine minds can interfere. Should it be possible so to do, the harmony of nature would be broken and a disastrous result follow, which is the case in human life. These laws may be broken, but they cannot be changed. They go on forever, just the same as though man did not exist, and will continue forever and eternally.

Calamities of a momentous nature may arise, cities be wiped out of existence by storms and earthquakes, planets in the heavens be broken up, but still that great law of the universe does not cease to exist.

The question may be asked, Whence come all these

forces? Science answers by saying, They have always existed as they are today. Man did not make them, as man could not exist without them. God did not make them, for God is these laws, if they should be given such a name. These laws are perfection, and God is considered perfection; therefore, if preferred, let them be called God. These laws are the father of the universe, or of all good. It matters not by what name they exist, the name does not prevent their existence. They may be called God, as by that name they give a reverential feeling to those who are taught that way; but that does not prove that these laws were compounded by a personal divinity.

Had chemical and philosophical principles not existed, mortal or immortal could not have, for want of material, been made; hence man in this instance follows the law.

As this law of forces governs and controls the entire universe, all planets and bodies therein are under the subjection of this universal law. Magnetism is a great and powerful constituent of these wonderful forces, as by that all substances of whatever nature are held in their respective positions.

All planetary bodies are held in their respective places by the law of attraction, and that law is magnetism. The vibratory motion is the sustaining power of all animate life, and by vibratory force we are able to see, hear, feel and think; in fact, all of our senses are kept in action by this force of nature.

The life of the immortal world is sustained by this same motion and magnetic force, and it is only by magnetic attraction that they are enabled to reach us on this mundane sphere.

Magnetism is a necessary element in man's composi-

tion. By it he is able to attract and be attracted. By it the blood is transmitted through his veins, and life and energy exist. The more he possesses, the more he attracts. By this force the time will come when thought will be transmitted between persons at a great distance, as with man and his friends in the immortal spheres. All thoughts sent thereby, they receive as by electric wire, and upon request, should they contain the same magnetism, at once can return to him.

Each individual has a magnetism of his own kind which will explain why it may be impossible for immortals to be in touch with all here. Incomprehensibly persons void of attraction for each other may meet on this earth. Their magnetisms do not blend, or, in other words, they are not *en rapport*. The same holds good in the immortal world, as they are not changed other than that they have rid themselves of their physical body. They are living under the same natural laws, but by ridding themselves of physical hindrance, and being purely mental, are more susceptible to mental or other influences.

By developing the mental faculties under spiritual influences, man may be able to undergo an entire chemical change, by which he may receive the same influences as those of his immortal friends. By so doing his magnetism will be metamorphosed to that extent that his own friends may scarcely recognize him, in which a feeling of unrest may exist in his presence, until they are able to become *en rapport* with him.

These illustrations of the laws and forces of nature are being more thoroughly understood by the thinking world, as there are more opportunities for study along those lines, as science is awakening to the facts of the existence

of laws which have so unfortunately been hidden in the past by bigotry.

Time alone will solve all hidden facts which have been closeted by old-time religious ignorance and superstition. When the mind breaks the bonds that have for so many years bound it to a prescribed routine of mental studies, and is awakened to the fact that all of this great universe of knowledge has never been maintained, then man will be ready to receive and impart it without fear of derision. Nature is the only work that is perfect, and should man in his earnestness offer a suggestion that should prove an error, why should he lament? The truths are made up of broken suggestions. He should go ahead and prove what he can. Does the miner suspend work because his findings are not all gold? He keeps right on and extracts what gold it contains, throwing away the dross.

Should all investigators of the laws governing the immortal world cease their labors because their truths were denounced, the probability is we would never have been brought face to face with these laws. Had the old dogmas been adhered to by scientific investigators, the revolutions of this globe on which we live would never have been recognized.

The scientific men of the world must lead in the development of all facts. Their minds are trained to disregard all obstacles and disappointments. They live a life within themselves, impervious to the scoffs and frowns of discouraging humanity; and well it is that bright lights spring up from out this tumultuous world, inspired with knowledge and determination to fathom the depth of human mysteries, undaunted by any influences that the less thinking world may produce.

Ofttimes on retrospection, my mind is diverted to instances wherein great minds have been scourged in their effort to disclose the hidden mysteries of life which are so important to the welfare and comforts of the world at large, and it is with sorrowful regrets that these instances are so vividly photographed in my memory. These refutations have and always will exist, hopefully to a diminishing degree, until time with its glowing lights of intelligence will strew the pathway of the reading world with literature that may dispel all glimmer of superstition and ignorance.

As time advances with its increased intelligence, the way is growing brighter for the mind of man to become expanded, and not dwell upon immediate surroundings as though they comprised this fathomless universe, but to broaden his mind and endeavor to fathom all that a short mortal life can find intelligence so to do; to break away from family, church, and friends in thoughts, if necessary, and not allow himself to think all that can be encompassed lies within the circle of family, church, friends or town. He should remind himself that there are other families and circles that may possibly contain more knowledge than that in which he dwells, that even on the far opposite side of the globe there may exist minds of equal or superior intelligence. He must recognize another, an immortal, world connected with his own, where exist minds that have had far greater privileges to increase their store of knowledge by many more years of experience. There are other worlds existing in this great universe, that by time have developed far greater minds, and these worlds have their own immortal worlds, not unlike our own, in which minds have gone to dwell after their earthly bodies have passed to decay.

After pondering over this expansive universe, and realizing its immensity, would it not appear strange to hear man advocate that this world, this speck in the great fathomless universe, was the only world existing therein? Should this occur, we could but proclaim him idiotic or insane. I venture there are but few who would apprise him of their opinion; and yet how many of these same minds that would avail themselves of this opportunity, think and believe that which is equally as preposterous, and through their bigotry are ignorant of the fact. The narrow-minded man is looking for the faults of others, while he to himself appears faultless. He spends his time looking for others' faults, and by so doing neglects himself.

The man who devotes his time and energy in endeavoring to educate others to his own ideas, oftentimes is the one who has never taken time to educate himself, and one who never receives knowledge from others—a man who is content with his own intelligence.

I have known people to believe their parents were the only source from which they could receive knowledge—and to desire none other. Others believe their priest to be the fountain of knowledge, and accept no other, should he not permit them that privilege. These poor, ignorant, subdued, fear-controlled minds are to be pitied. They would not dare assert that the world was round if parents or priest said it was flat. They are subjects of their own educators or masters, and through fear they remain in ignorance. Frequently have I heard these people say, "I would not dare to let my parents know I have read such a book, as it is against their principles;" or, "I would not dare to read such a work, as Father—— would make me do penance for so doing." So

long as this state of ignorance exists, this class of people will be unable to progress, and the extremes of ignorance and intelligence will be manifested. I oftentimes think not until the ignorant are prevented from generating, or some new intelligent faiths are instituted, will the dogmas that hold the less thinking world in darkness ever be eradicated.

It is not in accordance with nature that these minds are kept in ignorance, as nature is progressive. Take the child when his mind is beginning to develop, and listen to his many interrogations. He has a natural talent and desire to ascertain the facts and solutions of everything that comes within the radius of his hearing or vision, and only by subjection does he cease his inquisitiveness. Should he then be given the light that he through nature's laws is seeking, the world would be both wiser and better for his existence. No; there must be then instilled into his young and aspiring mind some old religious dogmas admonishing him to refrain from investigating many subjects which a vengeful God does not desire him to understand. Through fear and a desire to do right he ceases his inquisitiveness, feeling that he must content himself with that which his parents or guardians feel disposed to impart unto him. This is the beginning of a ruined mind.

As time goes by evil thoughts creep into this mind to fill the vacuum created by the lack of intelligence—something upon which it can feast—and the result is a criminal forced upon the world through the bigotry and ignorance of its educators, with none other to blame for its reckless and evil inclined disposition. This frequently accounts for the bright minds of a family going astray.

Should this mind have received the intelligence that

it was seeking in its youth, and allowed to continue its natural proclivities by offering it greater advantages in keeping with its advancements, taking care to develop the spiritual side of its nature, by concentrating the mind upon intelligent subjects and allowing the immortal world to bring out the superior and finer qualities of the mind, it doubtless instead of developing into a criminal would have brought out not only a mind of which the world would have been proud, but a bright light which might be followed as an example of intelligence and manhood.

The world is prone to resist those things that appear as impossibilities, and only the investigating or scientific mind seeks the knowledge of their existence. It is the bigoted, selfish mind, through the pen or lingual expression, that is endeavoring to prove to the world the existence of impossibilities. It is that which is responsible to a greater or less extent for the ignorance that exists in the minds of the populace. I sometimes feel as though I were wasting my time and spending my force and energy in an attempt to portray to the world the truth of my investigations when I realize that it is the public press, the living organ of human thought, that I have to contend with in my effort to expound the truths; but upon reflecting and considering that all scientific investigators have encountered this same perplexity, I feel it my duty to humanity to bear my share of the burden, and with this determination in mind I have made this one more effort of my life to enlighten the public upon a subject of which they are ignorant.

It is only by degrees that the public will accept these truths, even though the whole facts are flashed before them by a searchlight of intelligence. When a subject of intelligence springs from oblivion of thought,

there are only portions of that intelligence that are accepted by the public at once; and as time passes, and the public reflects upon intelligence, it then by degrees is enabled to penetrate the depth and fathom the realities of that portion which the mind is able to grasp; and as these intelligences are constantly kept in the minds of the public, they accustom themselves after a time, becoming more acquainted with the ideas, until they are finally accepted as a whole. It is in this way that the average mind progresses, and only a few bright minds are able to grasp an intelligence as a whole, and fathom its meaning; and were it not for those few minds, the world to-day would exist in far greater ignorance than it does. It is through these bright lights that the rays of intelligence are penetrating into the vision of the less thinking world.

It still remains with me a mystery why this intelligence of the laws of nature, governing the two connected worlds of mortal and immortal life, with all the demonstrations that have been given to the public, should not be better understood and appreciated. The mortal mind appears to think and believe that because he himself is existing in mortal life he should not give himself any concern as to the knowledge of the future life, although that is a part of his existence, and so closely allied to the life in which he lives. He reminds me of characters that only live for the present moment. He eats his hearty meal with content, devouring all there is before him, with no desire to think or care for what he may have to subsist on for future meals, eventually becoming a nuisance to the prosperous world. Thus it is with the mind of a man who thinks only of the life in which he lives. When the life of the physical body becomes ex-

hausted, and he realizes that he and his body must part, then he recalls instances that he has disregarded. He realizes that he is to remain on earth no longer, and in the agony of desire for knowledge of that future, annoys all who surround him with ignorant pleading for some one to assist him in saving his soul; whereas should he have improved his intellect when opportunity offered itself, he would have understood the nature of this coming life, and developed his mind so that he would have understood the condition in which he was to emerge upon entering that life, and consequently avoided the annoyance of bewailing his supposed lost condition. Furthermore, upon entering that life, instead of being confused, and unable to ascertain the truth of his uncertain condition, or why he was wandering in the dark unable to understand where he was, and then seeking for knowledge that might explain away these uncertainties, he would have understood all of this before his departure from mortal life, and upon entering the immortal life he would have had a clear and distinct knowledge and understanding of all his uncertainties.

Should human minds accept these truths and become educated in accordance with these views as the immortal world is so ready and willing to demonstrate to them the truth of the situation, and accept and receive the knowledge intelligently, instead of listening to sermons upon a heaven and hell with a question existing in the mind as to which place they were liable to occupy on entering the future with that uncertainty that accompanies these pagan doctrines, they would have knowledge of a certainty of what the future life consists, and a line of life, or guidance, which, by following, would

reveal the condition of life in the immortal world they would occupy.

The foregoing portrays the difference between a theoretical uncertainty and a positive truth, and the question follows, Which of these two will the thinking mind accept for its instruction for the future life? A theoretical uncertainty always leaves us in doubt, with a restless mind, should it be of ever so trivial a nature, while a conclusively demonstrated truth relieves the mind of that uncertainty, requiring no further proof. How often on hearing the clergy lecture on a future destiny and the uncertainty accompanying that future, has it given rise to a thought in my mind of what an unsatisfactory condition of mind must exist in one who has accepted that doctrine as a guide for his future condition; and when the speaker would explain with his greatest assurance that we are all poor sinners, it has made me feel that it must be with great regret that these followers are existing in mortal life, and the accompanying sorrow with which they return to their homes with no hope of bettering that condition is sad indeed.

Should I believe that I was a poor sinner and would always remain as such, I could but think the sooner my earthly life was ended the better would be my condition, and it would be with difficulty that I could refrain from exterminating that life; but, on the contrary, as I know that I am not a poor, miserable sinner, and fully understand the position I will occupy in the immortal world, there goes out from my heart a satisfaction and joy in the knowledge of my existence, and there remains no desire for self-destruction.

CHAPTER IV.

PHILOSOPHY OF THE THREE CLASSES OF MEN.

There will be a time ere long when the laws governing the immortal world will be as clearly understood by mortals as are the conditions of earth. That which I am now endeavoring to explain in a simple manner that the world may comprehend, will in the future excite a feeling of wonderment at the possibility of the human mind ever having existed in ignorance of matters of so common a nature.

As assistance in the development of unacknowledged sciences has been looked upon with scorn in the past, so also will it be in the future so long as time shall last.

When Newton discovered the laws of gravitation, derisive comments were showered upon him for that supposedly unreasonable idea. The world supported the theory that it was natural for things to fall down, not apparently being aware of the laws of gravitation.

When Fulton discovered the propelling power of steam as applied to vessels, the world then looked upon him with scorn, and when accomplished, some said it was the devil's work that helped him. We now feel very kindly to the devil for so good a work.

Thus it is with the development of all new ideas of whatever nature. The world is prone to fight against a new proposition, not giving thought to the great benefits that may be derived therefrom, but preferring to cling to the old, making themselves slaves to ignorance. Were it not for the brighter minds that are able to see far into the future, the transportation of today would be by oxen, as many years in the past. There would be no drainage system for our large cities, and our drinking water would be supplied from wells polluted with sewage and filth. The same old ships would be plying the ocean, instead of the mammoth steel-constructed, steam-propelled monsters of today.

Kind nature with her revolutionary tendency has been able to bring out her bright lights in man—the noblest work of creation—the necessary inventions and sciences, by which the world has been supplied with its needs in accordance with the multiplicity of the human family.

Through exertion and perseverance, science has overcome the many obstacles that have been thrown in the way of all industrious efforts of progression by the obdurate and avengeful world; yet this same retarding element cannot help but acknowledge the many privileges they have experienced from those advanced ideas.

The intelligence of the world is controlled by the minds of comparatively few, and a portion following in their wake, while the remainder give no thought or consideration to any of the workings or the final results.

Nature has endowed three classes of minds with different capacities. The first, or mind of greatest mental development, is the originator of an idea; the second, or lesser, being the one that grasps the idea and assists in its construction; the third, the least mentally developed,

possesses the greatest physical power of endurance, and performs the physical labor in carrying out the idea and consummating the work of the invention.

These three classes are supposed, by the laws of nature, to be in harmony with each other in working out these final results; and should the spiritual nature of man be fully developed, as nature designed, they, no doubt, still would be in harmony.

It is not the higher intellectual mind that is the breeder of discontent, as that mind is spiritual, and above any principles of so low a nature. It is the second class, the followers, with little or no spiritual nature, who depress the less fortunate until it becomes unbearable, and they are compelled to revolt.

There may not always be justice in their procedure of revolt, as they are not always competent to judge as to their beneficial limitation, and their leaders being of a selfish, determined disposition, may lead them, as they frequently do, beyond the border of right and justice, and in consequence a calamity ensues. After they have arrived at the conclusion that they have been wronged and their minds become poisoned by that realization, it is ever with difficulty that that same confidence is restored, no matter what efforts of restoration eventually may be resorted to. This is the animal nature in man that predominates and will assert itself regardless of all following results.

Should no higher spiritual education be instilled in the minds of these natural disturbers between the less developed minds, trouble of a grievous nature ensues, in which bloodshed and disaster will prevail, which might be averted, as many years are required to produce this change, and not until a higher mental attainment is

reached can we expect the change, an uprising between capital and labor will take place, and a civil war between these two parties will be the final result. Ignorance and religion in past history have been the prime movers in the majority of conflicts in which human lives have been sacrificed, and until a higher standard of intelligence is reached, they will remain the cause. It has been a repetition for thousands of years, and will still be repeated until the time when knowledge is power throughout the entire world.

The spirit of man is the light of the universe, and as the immortal world contains the higher spiritual lights, it appeals to man to look to them for assistance to a higher plane of mental attainment. Should he regard this truth and accept it through his mental development, he will be able to aspire to a high mental knowledge of the laws of nature of which the immortal world is a part, and by which he will be enabled to fill his mind with all the gifts of power that are necessary to develop the minds beneath him. This is a duty he owes to his fellow man of a less spiritual endowment, that he may be enabled to receive the true light of nature's laws of the relation of man to man and their relative position to the immortal world.

CHAPTER V.

PHILOSOPHY OF RELIGIONS.

The dawn of a new day is at hand. The light of intelligence is breaking through the mist of uncertainty, and the effulgent rays of knowledge are illuminating the horizon of intellectuality. Old dogmatisms, bigotry and idolatry are passing into the shadow of forgetfulness. As the shadows deepen and the relentless visions disappear from view, the light of the beginning of eternity can be seen breaking through in the distance, and as we stand on the bank of that border line we are able to look without an imaginary vision on the shores of two worlds, as clearly and serenely as nature's searchlight will permit. That midnight darkness of unwarranted ignorance is being decomposed by the light of intelligence, and there remains nothing to obscure our vision from penetrating both the mortal and immortal worlds.

By accepting the truths of nature's perfect laws, all mortals may enjoy this delightful privilege, as nature, with its freedom of thought-producing principles has no secrets from man of earth, but has given him mind and intelligence that he may accept all that is and can be revealed to him. Man with all of these noble char-

acteristics bestowed upon him should never lie down and let time go by without improving each passing moment, that his wisdom may enlighten and elevate the minds of the rising generations, and fit their spiritual lives for the life beyond the grave, where their friends on that shore are waiting with outstretched arms to receive them.

The days of darkness and lack of opportunity for knowledge have faded into oblivion, and today the world is holding out these opportunities to each passer-by with no restrictions as to how far he may go with his intelligence in his search for wisdom. That bane to intelligence has been broken by the aggressive mind, and none but those who do not desire to avail themselves of this favorable opportunity may be left remaining in the shadow of doubt and ignorance. Freedom of thought and expression, the glories of liberty's republic, are the privileges of man for his development of sciences, regardless of his station, either financially or socially in life. This same free and independent gift he may receive only by his own exertions and force of will.

The time with its bane of ignorance that was once so thoroughly instilled in the minds of humanity through darkness of old, where the suppression of wisdom through the ignorant world resulted in burning at the stake, has passed and gone, leaving in the memory of the rising generation naught but sorrow and regret. It is a bright and glorious thought that the human family has so fortunately progressed out of this state of ignorance and darkness, and today is enabled to stop and philosophize all theories or ideas that may not be objective in their minds.

Today the country, where once dwelt our Puritan

Fathers in their ignorance and superstition, although with a good determination as far as their intelligence permitted, has advanced to a high state of enlightenment. In pondering over the history of that date we marvel at the strides of progress, and can realize that those who were burned at the stake for their wisdom, should they be able to exist today, might have laurels showered upon them.

The intelligence to which I refer is the development of the spiritual nature of man of which these mortals had become endowed. Should it have been accepted by people of that day, the world would be far in advance of the present time. The immortal world was seeking a channel through which it could disclose to the mortals of earth the true light of a future existence, and such other advancements as might be its privilege to impart, the country at that period requiring knowledge from an advanced life. In this effort to produce that intelligence men and women were burned at the stake for what people at that time termed "witchcraft." The same condition of intelligence exists today in that same state of Massachusetts as did at that earlier period, which is now accepted and today it is one of the greatest states of enlightenment upon the subject of the immortal return of any portion of the civilized world. Should these truths have been recognized at that period, there are no doubts existing in my mind but that this country would have been far in advance in intelligence, and the lives of so many poor, innocent spiritual-minded humanity would not have been sacrificed.

Ignorance is today and always has been, a curse to the civilized world, and until it is exterminated by a higher development of intelligence, will always remain as such.

It was ignorance through the guise of religion that left that curse on the state of Massachusetts, and it is this same influence that is creating sad havoc and bloodshed throughout the world today.

It is with regret that I dwell on these past histories, but I do so for the purpose of bringing people to a state of realization of these sad monstrosities resulting from such influences, and a desire to arouse them to a sense of comprehension of the enormity of these crimes through ignorance, and incite in them an interest to seek the scientific truths of nature's laws, that in the future such disasters may be averted.

Should we be guided by what the less thinking world is so anxious to offer, we would always remain in ignorance of the truths of all matters. The world is prone to exaggeration upon topics of the most ordinary importance. I can only account for the discrepancy in the fact that they desire others to believe that they only have received a perfect knowledge of the matter under consideration, and that it is with great reluctance they now divulge the truth. They desire the public to believe that they contain a superhuman knowledge of the world's secrets, and when they do divulge these secrets they are opening up something which the world was never intended to know.

Almost every household contains one of these mysterious individuals. They may vary as to the subject, but that tendency is there, and it appears impossible to avert it. Cultivation and education will to a great extent subdue the desire, but unobserved it will assert itself. These people unfortunately become mothers and fathers of large families. They are incredulous in their nature, only believing what is told them while it is being told.

Their own natural tendencies creating their incredulity, believing others to be like themselves, upon reflection cause them to discredit all others say or do. Through parental nature these unfortunates are born into existence, and from this existence, skepticism predominates.

These mysterious people through their possessive faculties have done more to retard the growth of sciences in the less thinking world than many other freaks of nature. They attempt to explain that of which they in reality possess no knowledge, and the busy or reckless associates realizing the untruth of their statements, with disgust cease to attempt a further investigation. Wisdom through indolence is lost in mystery. This mysterious mind is always giving a solution to that of which it knows absolutely nothing, and of which it is too skeptical to investigate. I found in my investigations into the laws controlling the phenomena of the immortal return this same class of people who were ready to give all the information that the average mind required to relinquish the desire for any further investigations. In not heeding this information, I learned the truth of the phenomenon, and also the truth of their ignorance.

I had previously heard the phenomena accounted for by these people, and pondered in my own mind why they possessed so marvelous a talent, and had formed the determination that when opportunity was offered I would make an investigation of these laws.

On visiting a materializing seance one evening, my little guardian angel came to me and took hold of my spectacles, which I was wearing that evening, and said, "Now, wait a moment," and in less than fifteen seconds she had a duplicate pair, with even the scales on the lower edge of the lens, made for close reading. I asked

her how she did this. She said, "I made them from yours. By a strong magnetic attraction I received particles of gold and glass, from which I formed them." On stating this to a friend, he remarked, "They were hidden, and at the proper time they were brought out and used, and she was an impostor." I said, "Your argument has caused me to think." He said, "I thought so. What do you think?" I said, "Well, I think you are a consummate fool." He has acted strangely toward me ever since. He was one of the type of which I am writing. I believe this unfortunate class of people are possessed with a heritage of many generations, which only by an educational cultivation can be exterminated.

An acquaintance of mine and a devout advocate of Christianity, on discussing the life beyond that borderland, expressed herself as being satisfied that her friends came to her and influenced her in all of her doings, and that she was able to see quite clearly into the future events that were to follow. She desired my opinion upon this subject. This conversation taking place in my office, I said to her, "I have positive proof of your assertion." She inquired the meaning of my statement. I opened a drawer of my desk, taking therefrom specimens of hair, saying, "These are taken from the heads of immortals materialized in my own house." "Great heavens!" she ejaculated. "You don't tell me that. I dare not remain here any longer. Should Father —— know this I don't know what he would say to me." I do not believe that she has ever visited my office since. This is one of many similar instances where confirmation of conclusions dispels these conclusions.

The world desires to worship that which does not ex-

ist. In other words, it is willing to pay for a humbug, but not willing to accept the truth as a gift.

An intimate friend and I, several years ago, were discussing the topic of Christianity, and I expressed a doubt as to the divinity of Christ, and, further, that there was a serious doubt as to the existence of a future world, as the proofs were too flimsy for a thinking man to recognize, the Bible being no proof to me. He became quite angry, and expressed a desire not to converse with one who entertained such a sacrilegious idea. Since that time by investigation I have proven beyond a question of doubt that there is a continuity of this life beyond that borderland, and expressed my belief as such with the objective proofs. By so doing I angered him and destroyed friendship and all faith in me.

These circumstances would naturally tend to prove that the world is not yet ready for facts and truths, but prefer prevarications and impostors instead. It is with regret that I must express my honest convictions that the teachings of the Bible have had a greater tendency to retard intelligence and progression of this life than any one thing the world has ever produced. Those who teach or are taught are unable to realize it. They are not unlike the worshipers of any other idols; they are blinded by their own ignorance.

Would it not be as well for the Chaldeans to proselyte their own biblical ideas as for the Christian world to endeavor to supplant all others?

Have not the Mohammedans as good a right to proselyte their cherished religion as any other honest religious doctrine? Be honest and broad-minded with all religious beliefs and creeds, whatever they may be; weigh

them all, and see if you cannot consider all others just as good as the one you yourself are cherishing.

Stop and think carefully and ask yourself if there is in any of the known religions any positive proof for that mode of worship. I could not acknowledge any personal power higher than myself, therefore I could not worship such. It is no worse for man to worship a graven god than for man to worship an imaginary God. The former can be realized, and the latter cannot; that is all the difference.

All that I ask of this world is to acquire knowledge and truth. Follow the laws of nature in your developments, investigate for truths, and you will invariably find them. Do not close yourself up in your shell, and say, "I know all there is to be known." He that does that knows nothing; neither will he ever know.

The man who brings out the scientific knowledge is one who looks on all sides of a question with an unbiased mind; otherwise he never would have been able to have made each side balance and prove a truth.

All men are not made to be philosophers. Their minds are not equally balanced. They may be fitted for some other phase of life, but even so, they should not hesitate to follow and accept that which is and can be proven to all minds.

The man who has invented the idea is the philosopher. He alone may be able to explain and demonstrate that idea that all the world prove its workings. The man to whom the idea has been demonstrated is then just as capable of comprehending its workings as the inventor, and perhaps more capable of demonstrating that same idea to others.

Thus the world has no excuse for want of knowledge

when it is before them, and demonstrators are only too anxious to display their store of knowledge.

The immortal world has invented new ideas for man of earth, the more intelligent minds have grasped them, and are now from day to day demonstrating to the less thinking world these truths. They do not ask them to accept them without demonstration, as the time has gone by for men of intelligence to accept an imaginary proposition. Proven truths are today the only accepted information by the man of intellect, and they must be proven beyond any question of doubt. Still, that same man will cling to old-fostered ideas that he was taught in his early childhood. There is a feeling of reluctance to doubt or disperse old-fostered ideas, a consciousness of remorse within him for the known or unknown feelings of those beloved fathers and mothers, or dispel thoughts that have been instilled in his mind under their kind and gentle supervision.

I have very frequently heard people say, "I want no different religion," or "I do not care to learn anything different from that which my parents taught me. What was good enough for them is good enough for me." I feel a pity for these poor, indolent, unthinking, contented mortals that they should be so perfectly satisfied with the scanty knowledge which their parents possessed. Should this state of affairs exist forever, what would take place with the human family? They would always remain in the same state of ignorance as that of the past, and progression would be no consideration. In fact, degeneracy must of necessity take place, as a mind cannot in my judgment remain at one standard. I believe that is nature's own solution.

Why should man remain more satisfied with his spir-

itual than with his business views? Because he was never taught to develop his spiritual nature, there having been others to look after that part of his nature, he being relieved of that responsibility, the clergyman assuming it. Necessity compelled him to develop his own worldly nature, that part not being assumed by any sponsor. For this reason the church is responsible for the non-development of the spiritual or higher nature of man. Should he have been left completely on his own resources, he would today be a more perfect man.

In presenting this subject so frankly to the public, I am aware that I am treading on dangerous grounds, as that better part of man's nature has experienced such slow progress, that he does not care to be touched on that point. If you wish to shock or anger a man, touch him on his weak points, and you have met your desire. The weak points are the parts of any material that require strengthening, thus we should dwell upon man's neglected portion. Man should be built upon the same principle as Dr. Oliver Wendell Holmes' "one-hoss shay, one part jest as strong as the rest." Then he would have no weak or sensitive points. I believe that we should be frank and liberal in our views toward each other, that we may be of the greatest possible assistance to each other. We should control our passions and heed what is said, that we may be able to glean therefrom the greatest possible benefits, and apply these to our weak points, that we may thereby strengthen and increase our mental condition for knowledge.

Should the Christian world be brought to understand that they were worshiping a pagan god, of perhaps six or seven thousand years' origin, what would be the ultimate result? Would they look for other gods to

worship, or would they throw it all aside and shoulder their own injuries of conscience, and overcome it by the good they might be able to do to their fellow-man? I can but realize a great moral metamorphosis resulting from this latter procedure. When man is brought to understand that he must work himself out of his own condition, he will take better care not to get into it. When a child has no parents to look to for his worldly supply, he will be more cautious in necessitating those supplies. I believe the sooner man can begin to realize the importance of assuming the responsibility of his own acts, the better it will be both for himself and the following generations. The time is not far distant when this state of affairs will be fully realized by the thinking world.

The sooner the time arrives that man is brought to understand that he must stand sponsor for his own acts, the more readily will he begin making his preparations accordingly, and that much sooner will the world receive the benefits therefrom.

When a man attempts to break up a line of religious ideas, no matter of how preposterous a nature, he has taken upon himself a task that possibly he may regret. I believe in every man acting in accordance with the dictates of his own conscience. But I do believe in his obtaining the truth of the situation regardless of his belief. If a man desires to worship Christ, even though he be a pagan god of a very ancient origin, what of it? It is his own affair, and probably he may take great pleasure in so doing. But I want him to know the true origin of this God that he may be sure that he is not being deceived in the God whom he is worshiping. Should he wish to worship Christ, he would not prefer Confucius, Buddha, or Mohammed, or any other god, and it

would be natural for the thinking mind to desire his correct history, no matter how much a myth his origin might be. Then, again, let no mysterious mind influence him in the belief that it was possible for this God from any nature of his death to be able to pardon or exempt man from sin, be it of ever so heinous a nature. That is a wicked fraud, as by so doing it may be a leading temptation to crime.

When the human mind is relieved of its personal responsibility and its acts are assumed or pardoned by some other power, no matter of what nature, at that moment it may be made criminal in thought.

When a man feels that by asking, all of his evil thoughts or deeds can at once be eradicated, it relaxes his conservative nature, and will not prevent the committing of crime when it affords him any pleasure so to do. In other words, he will wrong his neighbor, if he reaps a benefit by so doing. These are contrary to the true laws governing the spiritual nature of man.

The teachings of the church do not develop man's spiritual nature, and in consequence he becomes worldly. I always feel very cautious of a man who exhibits his church principles, as he contains no spiritual development and invariably will take undue advantage in his dealings. He lives contrary to nature's laws through his education, and is void of true manhood.

It is impossible for man to be a true child of nature without developing his higher or spiritual nature in accordance with his lesser faculties.

I have seen many people who took great pleasure in exhibiting what they called their spiritual manhood whenever an opportunity offered, by prayer or blessings for their food in particular that they had worked very

hard for, and they were on the animal plane of creation and nothing more. Their whole nature stood out as prominent as the nose on their face, and was exhibited in every respect in all of their dealings.

Christ died to save sinners, they will tell you. I fear that by this death he has unfortunately made many more, through the belief that he did die for them. I can only judge by outward appearances, and the philosophy of that unwise occurrence and the effects it might produce. At all events, I fail to see wherein good can emanate from this belief. I remember an instance where I had dealings with a man, who at every opportunity expressed his gratitude to Christ for his death for the poor sinner of earth. I made the deal with all confidence of his honesty. I learned afterward to my sorrow that by misrepresentation he had wronged me out of twenty-five dollars. I did not charge this to Christianity, but to a lack of a higher spiritual development.

Why do people desire a God to worship? This is a subject I have had for a long time under consideration, and only account for it in this way. Man is born and reared with a dependent nature, which creates a subjective mind. These principles being instilled in him from his earliest infancy, when arriving at the years of understanding, he is taught that a Savior is awaiting to supersede his parents, after nature had called them to the other side. He has always some one to lean upon. This can be traced back to a very primitive period in man's existence, the same gods being worshipped for many thousands of years. The Christ whom all Christians look upon as their Savior was held to be such, so far as we can procure any accurate history, from five to seven thousand years ago.

"There appears to be a connection existing between the old idolatrous nations of Egypt, India, Greece and Italy long before the time of Moses." (*Asiatic Researches*, Vol. 1, P. 259.)

"Christ, or Chrishna, was believed to have been born from the left intercostal rib of a virgin of the royal line of Devaci. He passed a life of the most extraordinary and incomprehensible nature. His birth was concealed, through the fear of the tyrant Cansa, to whom it had been predicted that one born at that time, in that family, would destroy him."—*Ibid.* P. 259.

"He passed his youth in playing with a party of milkmaids, and at the age of seven years he held up a mountain on the tip of his little finger. He saved multitudes, partly by his arms, and partly by his miraculous powers. He raised the dead, by descending for that purpose to the lowest regions. He was pure and chaste in reality, but exhibited an appearance of excessive libertinism, and had wives and mistresses too numerous to be counted."—*Ibid.* P. 273.

These are only a few excerpts from the above history, but a very perfect idea of this ancient mythology may be taken from the beautiful tragedy of "*Prometheus Bound*," of Aeschylus, which was acted in the theatre of Athens 500 years before the Christian era. This is considered by many to be the most dramatic poem in existence. The plot was derived from materials even at that time of an infinitely remote antiquity. "No author ever displayed greater powers of poetry, with equal strength of judgment, in supporting through the piece the august character of the divine sufferer. The spectators themselves were unconsciously made a party to the interest of the scene; its hero was their friend, their

benefactor, their creator, and their Savior; his wrongs were incurred in their quarrel, his sorrows were endured for their salvation;" "he was wounded for their transgressions, and bruised for their iniquities; the chastisement of their peace was upon him, and by his stripes they were healed," (Isaiah 1, iii., 5.) "He was oppressed and afflicted, yet he opened not his mouth." The majesty of his silence while the ministers of an offended God were nailing him by the hands and feet to Mount Caucasus, could only be equaled by the modesty with which he relates, while hanging on the cross, his services to the human race, which had brought on him that horrible crucifixion:

"I will speak,
Not as upbraiding them, but my own gifts
Commending. 'Twas I who brought sweet hope
T' inhabit in their hearts—I brought
The fire of heaven to animate their clay;
And through the clouds of barbarous ignorance
Diffused the beams of knowledge. In a word,
Prometheus taught each useful art to man."

In answer to a call made upon him, to explain how his philanthropy could have incurred such terrible punishment, he proceeds:

"See what, a god, I suffer from the gods.
For mercy to mankind, I am not deemed
Worthy of mercy; but in this uncouth
Appointment, am fixed here,
A spectacle dishonourable to Jove.
On the throne of heaven scarce was he seated,
On the powers of heaven
He showered his various benefits, thereby

Confirming his sovereignty; but for unhappy mortals

Had no regard, but all the present race

Willed to extirpate, and to form anew.

None, save myself, opposed his will. I dared,

And boldly pleading, saved them from destruction—

Saved them from sinking to the realms of night;

For which offense, I bow beneath these pains,

Dreadful to suffer, piteous to behold.”

In the catastrophe of this plot, his especially professed friend, Oceanus, the Fisherman, as his name *Petraeus* indicates (*Petraeus* was an interchangeable synonym of the name *Oceanus*), being unable to prevail on him to make his peace with Jupiter, by throwing the cause of human redemption out of his hands, “forsook him and fled.” None remained to be witnesses of his dying agonies but the chorus of ever amiable and ever faithful women which also bewailed and lamented him, but were unable to subdue his inflexible philanthropy. Overcome at last by the intensity of his pains, he curses Jupiter in language hardly different in terms, and but little inferior in sublimity to the “*Eloi, Eloi, lama sabachthani*” of the Gospel. And immediately the whole frame of nature became convulsed: The earth shook, the rocks were rent, the graves were opened; and in a storm that seemed to threaten the dissolution of the universe, the curtain fell on the sublimest scene ever presented to the contemplation of the human eye—a Dying God.”

The above play enacts the role of the ancient mythical God, the history of which so many Bibles are founded upon, giving rise to the multiplicity of faiths and modes of worship. So long as the human mind is unable to obtain the truth of the life beyond the grave, I trust this

myth will provide thought upon that subject, until time will disclose to the mind the true laws of nature by which that life exists.

Although these teachings do not develop man's spiritual nature, yet I do believe that man's morals are infinitely better to-day than they otherwise would have been without these teachings.

The world will never cease to worship a God of some form until their eyes are opened through the light of intelligence, that they may see clearly the workings of nature's perfect laws, in that immortal world, where the existence of that Savior which the world has worshipped through their mythical ignorance is unknown. Not until then will they seek to develop their higher spiritual nature, and the world will ultimately rise to a more high and lofty plane of intelligence. Science and religion as taught to-day do not go hand in hand through that thoroughfare of life's foggy forest, and it is so easy for the wanderer without the searchlight of knowledge to go astray and never find his way, until time should open his eyes to the true light on the other shore.

Science and intelligence are always prepared to meet all obstacles of whatever nature, and keep the light flashed far ahead, that any poor stranger, groping in the dark, not knowing where to go, may have his path lightened, and the way shown in the light of truth that he may find the fountain of knowledge.

With regret, I am compelled to acknowledge the enormity of crime proceeding from our long-cherished Christian religion.

There is nothing that can be known of past ages with more unquestionable certainty, that in or about the epoch ascribed to the dawning of the divine light, the human

mind seems to have suffered a darkened period. The arts and sciences, intelligence and virtues were apparently paralyzed. We look in vain among the successors of Cicero, Tacitus, Livy, Horace and Virgil, the orators, statesmen and poets of that literary age, for a continuation of such ornament of nature, but a blight had smitten them. "The groves of the academy and the porticos of the stoics were deserted as so many schools of skepticism or impiety and many among the Romans were desirous that the writings of Cicero should be condemned and suppressed by the Senate."

The reasoning of which all men see the absurdity is applied by the victorious Caliph to justify the destruction of the library of Alexandria, in order to be able to prove more fully the truthfulness of his faith. This command Omar issued to his general, Amrus, in these words: "As to the books of which you have made mention, if there be contained in them what accords with the book of God (meaning the Koran of Mahomet), there is within them in the book of God all that is sufficient. But if there be anything in them repugnant to that book, we in no respect want them. Order them, therefore, to be all destroyed."—Harris.

In consequence of this order the entire library of Alexandria was destroyed, almost blotting out all previous history of the entire world.

Constantine, a murderer, whose slaughter bill methodically arranged runs up to seven, including his wife, sister and his own son, and who was afterwards sainted, and in the words, as the Romans put it, "Was beloved of God," issued this edict: "Moreover we thought good, that if there can be found extant any work, or book compiled by Arius, the same should be burned to ashes, so

that not only his damnable doctrine may thereby be wholly rooted out, but also that no relic thereof may remain unto posterity. This also we straightly command and charge, that if any man be found to hide or conceal, any book made by Arius and not immediately bring forth the said book, and deliver it up to be burned, that the said offender for so doing shall die the death. For as soon as he is taken, our pleasure is, that his head be stricken off from his shoulders. God keep you in his tuition."

A similar feeling exists at the present day toward all who perchance—through a feeling of their own conscience—speak in an unrecognizable way of the Christian faith, and frequently are personally injured for so doing.

In support of my assertions upon these religious perplexities, the reader will not be obliged to investigate history to prove the acknowledgment of this statement. I will cite instances of the present date which are now taking place of the cruelties that are existing through the fanaticism of religious doctrines, one of which is where the Sultan of Turkey, having issued an edict that all Christians in a certain prescribed district should be massacred, that there might not exist any further interference with his own religious dogmatism. Under this edict, so nearly as we are able to ascertain, there have been within a period of one month to exceed one thousand persons exterminated from this earth.

Following this with historical repetition that comes through the natural channels of transportation of news, another vile and hideous crime is forced upon us to read and believe, occurring under the ruling empire of the great Russias, in which upward of 200 Jews were massacred on account of their own ideal form of worship

that has for so many years created a feeling of hatred on the part of the Christian world.

I herein insert a copy of a report of existing circumstances clipped from a daily paper :

Odessa, May 9th, 1903. (Delayed in transmission across the frontier.) Advices from Kishineff tell of a state of terrorism. The streets are filled with wounded Jews and the massacre has by no means ceased, though its open prosecution by men that cried aloud for the blood of the Jews has been checked by the soldiery, unwilling enough, for they, too, would have joined the rioters had they dared.

It is now said that the outbreak was originally caused by a rumor from Dubossari that a Christian child had been slain by a Jew. The real underlying motive of this wholesale massacre, with all its accompanying horrors, is the hatred felt toward the whole Jewish race in connection with the competition which the Jews have furnished in trade.

Before the eyes of the soldiers Jews were struck down in the streets, tortured and slain. Jews who fled to tram cars for safety had no sooner gained this frail refuge than the frenzied cries of the mob, "Throw us out the Jews! Throw us out the Jews!" cause other passengers to push the Jews overboard.

The mob, with yells of delight, seized upon them at once and stamped them to death. Children were stoned to death or had their necks broken with halters. Some of the children were swung by the feet and their brains dashed out on the pavements. The cruelties are beyond belief. One young Jewess was found with two nails driven through her temples. A man had his tongue torn out and his lips cut off. Others of the victims

were literally stamped into shapeless masses. The body of a young girl who had sought refuge in a cellar was, it is reported, torn in twain. The details of some of the cruelties practiced are unprintable.

Men and women were hurled to the pavement from third-story windows and their bodies hacked to pieces by the mob with hatchets. Others of the rioters wielded axes and hammers. Women were knocked on the head and their skulls crushed.

The synagogues were invaded and the caretakers slain. Some of them were horribly mutilated.

The Jews had little chance to retaliate, and if they tried to, the police quickly stopped them. A few had arms and delivered their bearers defenseless to the merciless mob. The police themselves aided in the murder and wholesale looting. Quantities of rich goods stolen from the Jews have been found in the possession of the police. Heads of victims were stuck on poles and paraded through the streets. Not a Jewish house in the city is occupied. There was no place of safety for one of Jewish blood during the three days of the massacre anywhere in the city of Kishineff.

That the Governor of Bessarabia was cognizant of the plans of the mobs is now abundantly proven. Knowing full well that the Jews were to be murdered, the government officials from the governor down, took pains to openly deny that any massacre was to happen.

Every effort was made to lull the Jews to a feeling of security. Then, when the denials had hardly ceased, the outrages began. The Governor made not the slightest effort to stop the massacre. He denied himself to every Jewish applicant. He shut himself in his palace, and there remained until the killing had practically ceased.

It was as useless for a Jew to appeal to an official in Kishineff for protection while the massacre was on as to ask mercy of the mob itself. In Tiraspol the massacre, while not so severe as in Kishineff, has left the Jews in a state of frantic fear. Many of them are fleeing and leaving all they possess."

The Christian religion, as many other religions, has from time to time steeped itself in the blood of human lives in order to support its theory for the purpose of debarring all derogatory opinions against its doctrines. It is with regret that we are obliged to acknowledge these truths, and painful to realize that we are still living under influences of so preposterous a nature; and not until the fallacies of these unnecessary sectarian monstrosities can be eradicated, will this world ever be at peace. I can only realize this to be accomplished when ignorance is exterminated and the human mind rises to a higher state of development.

Should the Christian world cease to proselyte their cause, and in their missionary work proceed to develop the mental condition to a higher standing, and teach the world, which they are endeavoring to convert to their own faith, true moral principles with the love of man for man, following the teachings of the true laws of nature and allowing them to worship their own ideal gods, until they are able to see and understand the true principles of right and wrong, avoiding the perturbation of mind which so often creates discontentment and crime—then these missionaries may be able to do useful work.

I regret that all sects may not be content with their own mode of worship, without endeavoring to compel others of equal character to accept theirs as the only correct religious doctrine. Had it not been for this inclina-

tion to proselyte the Christian religion with the followers of Confucius, the recent uprising and massacre would not have taken place in China, in which nearly all of the nations of this world became involved to suppress the nefarious slaughter of human life.

It is a higher state of mental cultivation that is required to elevate the human mind to more lofty thoughts and higher moral principles, and not proselytizing religious views.

There remains no doubt but that the Christian religion originated in Egypt, not later than 5,000 B. C. from a mythical story, and that the school of Therapeuts took it up and molded it into a religion, which the world is applying to-day for that purpose.

So long as it does not interfere with the progress of intelligence as of the past, I have no reason to complain. I have no reason to proclaim against any religion that does not interfere with liberty, life or intelligence, even though I know it to be false. I do feel a desire to apprise the acceptor of its fallacy. The truth being what the public mind requires, and is seeking for its own development, it is not only my own, but the duty of all, to assist each and every person, of whatever color or race, to any and all truths and knowledge that may help them in the way of progression.

The immortal world is furnishing these truths, not for religious fanatics, or for a religion by which man may shirk responsibilities, and cast his nefarious deeds upon a pretended Savior, that he may relieve his conscience by so doing, but that he may receive the true knowledge of that life beyond the border-land, through the laws of nature that will enable him to act upon the principle of

true manhood by exerting his power of will in the light of truth and honesty.

We hear people say that it is natural for the human mind to desire something to worship. That by nature is untrue. It is only from our early teaching that this desire is entertained. Should it not receive these teachings, it by nature would support its own theories, and develop its finer principles.

Should we today be in possession of that fine library of Alexandria, which was destroyed for a religious purpose, is it not possible that the world would be far in advance of the present time? I most assuredly believe it would, as from that time a degeneration, or dark period, in history took place, and the world did not progress. It is only now recovering from that shock. It has taken many years, and will take many more, before, if ever, it will recover from that sad catastrophe, and history will never recover. Many histories of antiquity that are procured today are through the immortal world. Had it not been for this source of information, what would we know of the history of Atlantis, which is read today unconscious of the source from which this knowledge is received.

These people who are willing to burn libraries, cities, or take the lives of their fellow-men for their religion, are the people who retard the progressive world. It is they who oppose a further enlightenment, and it is they who will die in ignorance. It is for these same people that we should expose their cause.

Ignorance is a bane to humanity. The sooner we break the shackles and relieve this suffering mind from its prison cell of ignorance, that much sooner will it be

able to journey on to the plane of free thought and enlightenment.

The shielding of crime of those who through religious beliefs persecute those whose minds are not in keeping with their own, by a government responsible for those persons committing such atrocities, indicates the ignorance and evil intent of a degenerate nation, and it is only under a despotic form of government that such calamities of a brutishly inclined nation would be allowed. It is barbarism that Russia has never been inclined to break away from, and not until minds are free to think for themselves will they ever be able to break away from that degenerately inclined propensity. Under the guidance of their own religious dogmas crime will continue until light and intelligence creep in through a free government and independent ideas.

It is a government of that dominant power that is inclined to hold other nations back from a more rapid progression by their intercommunication of thoughts and ideas, and the emigration from their shores of people who, through their restrictions, have criminal inclinations and brutal proclivities instilled into their minds.

It is from similar governments that many anarchical minds proceed in which a desire for crime and devastation is an element in their nature, and more civilized and progressive countries suffer at their hands. The brutish propensities have never been exterminated from their minds through any education or instruction from any civilized or spiritually inclined institutions of learning. It is where suppression of thought and speech predominates that these heinously inclined minds incubate; and not until free schools for free thought and speech under a free government can be instituted in these countries

will these minds cease to propagate such inclinations; and then after all this has taken place, generations must necessarily pass before they can rise to a moral or spiritual level with the more civilized world, and during all of this time, the civilized world, with their lofty and spiritual minds must suffer crime resulting from their barbarism.

A similar condition is existing today in Turkey, and will, in fact, exist under all absolute monarchies, and will continue so long as they remain under that form of government. When people are allowed or compelled to think for themselves, their minds begin to develop. Then they will free themselves from dogmas and criminal intent, and live a life more in keeping with the laws of nature, which means a life of progression.

I have endeavored to study out what calamity may occur to break up this one-man power of absolute monarchy, and have arrived at a conclusion that it will be the intelligence of those countries by foreign influences that may create a revolution by which the public may grasp the control of that government and form it into a republic, as has many of like nature done before. When this can be accomplished, Russia and Turkey will then be on a par with the civilized nations of the globe.

The immortal world may provide a way by which bloodshed may be averted, as they are exerting influences to that end, but so long as the heads of these governments remain on the animal plane it is quite impossible for any spiritual influence to exert a power over them by which their minds may be forced to rise to a higher and more lofty ambition.

It is quite evident to my mind that this reformation must necessarily come through spiritual influences,

whether it be direct to the heads of these governments, or through the spiritual development of their subjects. But come it must, as those influences are at work, and must produce their results. I oftentimes think how little the public mind realizes the source from which these benefits arise, they being totally ignorant of anything beyond the condition in which they dwell; and it is only through the influences of the scientific and investigating mind that they may be able to understand the truths of future conditions and influences.

When the public mind is able to understand that it is the influence of the immortal world that is breaking up the barbarous conditions of this world and developing the human mind to a higher state of intelligence, by which to see and understand the necessity of the people for accomplishing and perfecting the laws controlling governments or institutions, that will enable them to be lifted out of barbarity and slavery that accompanies governments with a tendency to produce those conditions, they will then proceed to follow these laws and accomplish that end by establishing schools by which a higher state of spiritual development and general enlightenment may result.

When the world comprehends that religious doctrines create a state of restlessness in the human mind and arouse the desire to force other minds to the same trend of thought, by which through lack of a spiritual education criminal intents are instilled which incite perpetration of inhuman acts and occasion bloodshed and slaughter of human life, then it should endeavor to remove these fetters to enlightenment by eradicating all religious dogmas which inspire these atrocious deeds, and introduce the true philosophical principles of humanity to man,

that the results of crime may be avoided in the life to come. Such acts lead one to realize the non-existence of spiritual development in man, and we are compelled to admit that the sooner a religion that prevents a spiritual development of the human mind is eradicated, the better it will be for the human family.

It is hard to take from the mind of man that which has been instilled in him for so many years as a religious doctrine which he feels that he must entertain for his soul's salvation; but when it is found to be the incubator of crime and ignorance, and prevents the elevation and spiritual education of man's higher nature, it is time to proceed with an effort to accomplish that purpose, regardless of his feelings or lamentations for his long-cherished ideas.

The public prefer to believe principles which they have been taught from their youth in preference to investigating their merits, and should they be told that their belief is untrue, they at once become angered, and readily offer an insult. They do not care to hear anything derogatory to their early teachings. In my youth I knew a man who, although he was successful in a business way, seriously believed that this earth remained stationary, and the sun revolved around it, having been taught this by his uneducated parents. On being told by a friend that this idea was untrue, and that it was the earth that revolved, he became angry, exclaiming that, "I desire no such learning as that." This instance of my youth has proven to me the unwillingness of ignorant men to receive knowledge. Thus it is with the religious world when touched upon a subject that is not in accordance with its religious views, unconscious of the fact that it is believing an allegorical fable for a divine truth.

I have spoken with many people on the subject of immortal return, when at once they would explain, "I do not desire to talk upon a subject that interferes with my religion." I endeavored to explain that this is no religion, neither did I desire to interfere with such, but this being a truth, I believing them to be of average intelligence, presumed them to desire the truth of this law of nature.

They having great tenacity for their religion, were so blinded by their ignorance, that they could not understand that this same fact would go to prove a part of their belief. These incidents exemplify the average intelligence of religious minds. I ask the thinking mind, What are the religions doing for the advancement of human intelligence? This interrogation I will leave for each and every individual to answer for himself, in accordance with his better and unbiased judgment.

It is very difficult to force intelligence into an unwilling mind, especially when there is a repelling force instituted through some dogmatic theory.

Ofttimes I have asked myself why it was that students of theology are not of as liberal mind as those of natural sciences. I can only solve this problem by accepting the solution that theology being only a matter of theory, the former have not the foundation of facts to base their opinion upon, consequently are left to support their theories on nothing that is tangible from a scientific point of view, leaving a feeling of uncertainty or unrest which unbalances their power of expansion of mind.

Theory and scientific facts are very divergent when applied to a subject. Theory may or may not result in truth, while science or facts must of necessity be a truth. A theory cannot be recognized as a truth until it is

proven as such; but it does not prevent it from being a theory even though it is not proven a truth.

Webster's definition of theology: "The science of God and his relations to his creatures. The science which treats of the existence, character, and attributes of God, his laws and government, the doctrine we are to believe, and the duties we are to perform."

Should this—Webster's definition of theology—be defined as the science of nature, we can readily accept it as a science, but should it refer to a personal God or ruler, or any personal being of any form or nature, we can only accept it as a theory. Science is a truth, a fact, a thing that has been proven beyond a doubt by sight, hearing, touch or positive demonstration. On the contrary, theory is that which exists only in imagination.

Now if by theology we understand it to mean a personal or independent God or ruler of this universe, we can then only accept it as a theory. As it has never been proven by any facts, truths or demonstrations that this personal God or ruler does or ever has existed, therefore as a science we cannot accept it. The time has passed for scientific men, or men of research, to accept a theory for a science or a truth. The world today is looking for truths, for things that are proven to be such beyond any question of doubt, and should theology be explained along the lines of nature's laws, we may then readily grasp and accept it as a truth, a science, and a guide for our future welfare. On the contrary, should it be taught as a theory that there being a personal God or ruler having full control of our affairs, and punishing us at will as any man of earth might do, should he have the power, and there being no proof of the existence of such a power in personal form, we must then throw it aside as an ex-

ploded theory. Thousands of years have elapsed since this theory has been advocated, and in all of this time, there having been no more perfect solution arrived at, it must still remain in the minds of the scientific world an exploded theory.

By accepting Webster's definition of God as a personal divine ruler of the universe, that definition could not under the present knowledge of this subject be in keeping with the word science, as science is a truth, and we do not know God to be a truth; consequently we could only accept him in theory. Now should we decide to accept God as the ruling power of the universe, why not accept the Devil with the powers attributed to him? The Devil, Webster says, "is the evil one, Satan, represented in the Scriptures as the Father of lies, traducer, tempter," etc. As these two names appear in the same book of guidance, and one takes a part equally as active as the other, it is not possible to exclude one and not the other. These two mythical characters have in the past acted their equally successful role, and so far as the teachings of a higher life are concerned, each plays his equal part. The principles of the teachings of either is fear, and I fail to see where it is possible for the word love to play a part, as these characters both exert their power through punishment and oppression. Should that iron-rod ruling power be exerted as purported to be, is it possible that man's spiritual condition could be bettered? Is it not the love that is instilled into the soul of man that raises his spiritual nature to a more lofty, loving condition? Is there ever a man made better under an oppressive prison rule, or a child's lofty spiritual nature brought out under the guidance of a tyrannical parent?

The immortal world does not work upon the theory

principle; they prove the truth by demonstration. They are natural truths because they prove them by natural laws, and explain the principles of these laws by which these demonstrations are produced.

Should religious theories be demonstrated, and the laws by which they are demonstrated be explained philosophically, they would then cease to be theories and could be accepted as truths.

The scientific world rejects theories for want of proof, which accounts for their unbelief in religious faiths. Had it not been for these scientific investigating minds, the fallacies of these faiths would never have been disclosed, and today Hell would be as great a consumer of brimstone as of many centuries past.

CHAPTER VI.

NATURAL LAWS OF BOTH WORLDS.

The mystery that surrounds all unfamiliar circumstances creates a doubting and rejecting tendency. Until the mind is reconciled to newly discovered conditions or truths, there will be periods of a doubting or unexplainable interference of thought, of a restless nature that is only satisfied by a more thorough acquaintance with the existing circumstances.

These are nature's primitive laws and are exhibited in the child or lower animal life. Allow a stranger to appear to the child under the same conditions as one of the family, at once that child gives evidence of fright, and doubtless will begin to cry. After a more thorough acquaintance it will become reconciled to the fact that there is no longer a mystery.

Uneducated man is not unlike the child. Without the cultivation of the mind he remains a child of nature and is subservient to subjective influences. The child, like the ore from the mine, must go through a metamorphosis before it is of service to the world. This improvement upon nature must be experienced before it is of commercial value, and as time advances, both reach a

higher state of refinement and usefulness. This state of usefulness and refinement is progression, and this will continue forever and ever as long as eternity.

Should the child remain uncultured and uneducated it would still continue like the ore in the mine, of no utility to the progressive world, and the world would not be improved by either existence. Should man sit down and conjure to himself that any exertion is useless and uncalled for, that the world will go on in its clamor for knowledge and gain just the same as though he were not in existence, he would not reap the reward of all the strife and anxiety when his earthly race was done. His hopes are to receive the benefit from those who have struggled for knowledge, through which they had made their usefulness acknowledged by the progressive work in elevating the plane of human enlightenment and cultivation, bringing the standard of morality to a higher eminence in life, that they may be brought to a more thorough knowledge of the life to come, in which they may take up the higher branches of intelligence, in order to assist the rising generations. He will then be brought to realize his deficiency when too late to retrieve his wasted time.

The man who idles away his useful time for fear of benefiting the human family, is violating the powers of gift that kind nature has bestowed upon him, and subjects himself to ridicule and remorse. This remorse will follow him in his future life, and he cannot by the death of the physical body rid himself of it. Our procrastinations will follow us in the future life as they do on this earth.

We oftentimes regret that we have so neglected our privileges in college life, as by so doing there are many things

that we might have known that would be greatly to our advantage. Thus it will be in our future life, and regrets will be of no avail. Time once lost can never be replaced; it never repeats. I, as many others, feel it keenly, and now having frittered away my time of youth and vigor, am endeavoring to make amends for this great loss, which I fear can never be regained.

Should we seek some sequestered place and dream our lives away without advancing a single thought or idea, simply satisfying our physical requirements, never allowing any mental question to disturb that perfect solitude, what would be our condition in the next life? It would be a more deplorable condition than the barbarians have witnessed on entering that life. The only conclusion that could be arrived at would be a home in the lower spheres for thousands of years.

This conclusion is based on knowledge from my investigations. A gentleman from the immortal world with whom I have conversed, a ruler on the continent of Atlantis under King Userlus, more than seventeen thousand years ago, relating his experience, expressed his pleasure for the information he had received since his return to earth, as it helped him in his progression. He stated that while on earth his opportunity for knowledge had been so limited, that he in all of those years had been only able to progress to the fourth sphere, and that those who were under him on earth were looking to him for information that might help them in the same way; but as he had been clinging to the same old ideas, he discovered that it was impossible to progress. His return to earth and observation of the advancement over his time had caused him to break away from those old ways, had created new ideas and a new line of thought, and

now had enabled him to help others. This experience teaches us the importance of knowledge on this earth.

Another experience that goes to prove this truth: A sister of mine, who only passed over a little more than two years ago, has a home in the fourth sphere and has been there for some little time, which is further proof of what I am so earnestly endeavoring to demonstrate. Knowledge is power, and the poor mortal who does not strive to attain it is not wise.

On careful consideration I do not believe that there is one on this mundane sphere who would not desire to be on the same plane of intelligence as his friends and acquaintances in that future life; and as in that life money can be no consideration, there is nothing to prevent the poor and down-trodden from ranking with the high and intelligent.

There is one great satisfaction to us poor mortals who unfortunately do not possess as bountiful a supply of this world's goods as our next door neighbor, that in the next life we will stand on the same level, even though we were deprived of all the pleasures and comforts that money could give. Neither will we ask of our conscience, Whom did we wrong to procure this great wealth? And then, when all of these conditions are carefully weighed in our own conscience, it is possible we may occupy the higher position in those immortal realms.

There are many things in comprehending the natural laws of both the mortal and immortal worlds that may give great consolation and solace to the thinking minds of this earth plane. There is no power higher than ourselves to demand or censure in one way or another that which we must or must not do, and we can act purely

and independently upon our own judgments. According to our own condition, our own conscience will not allow us to inherit a place beneath our station, and we cannot have the privilege of a higher condition or sphere, as the brightness thereof would not permit us to see. An immortal explaining the condition stated his experience. In an effort to reach a higher sphere before he was prepared, he was totally blinded to all surroundings and required assistance in order to return to his own sphere.

The immortal may return to any sphere beneath him the same as he returns to earth, but in order to be seen he is obliged to take on the same conditions of each sphere he visits, as that of earth; hence the phenomenon of materialization, even though he is able to see all without this metamorphosis.

When the intelligent immortal is able to reach the higher spheres through study of these higher laws of nature they may see far into the future, and by this means they may decipher our future to perfection. For example: In September, 1902, an ancient and scientific guide of mine who was on earth in Egypt five thousand years ago, and a scientist at that time, advised me to spend the coming winter in California, as I would experience a severe illness by remaining in the Chicago climate. He made all of the preparations pertaining to my residence there for that period. He insisted that I should give heed to his advice. I delayed going on account of business matters at the time set for this exodus, and was taken ill regardless of the extreme care I gave myself, and was confined to my house for a period of six weeks. After this illness he advised me to remain here, as there was no further illness awaiting me for the remaining season. This is another illustration of a higher educa-

tion proceeding from a cultivation of the mind in early life.

There are immortal scientists who are able to locate mines through the study of these laws of nature, and can look down into the earth and see what there exists and figure out the per cent of pure ore of whatever nature it may contain. I speak from experience on this subject, and assure the reader of the accuracy of this statement.

As we are on this side of life, so we are in the future life, and it is only by time that a change may occur. The same natural proclivities remain with us. The branches of science or occupation in which rests our greatest tendencies, will be likewise over there. The laws that act upon our greatest inclinations in our youth may act upon that particular character of our nature in our future life. Should our inclination lead to poetry, and our mental capacity be equal to a high state of development, and we should permit our spiritual nature to develop that the immortal world could be able to assist us, we then may aspire to the high attainment of that pleasing accomplishment. I do believe that no successful poet ever existed without inspirational forces coming to his assistance, as the work of poetry comes purely through the spiritual nature of man, and must require assistance from the spirit world. In fact, I must repeat that our best, wisest and most influential thoughts come through inspiration from the immortal side of life. I give this as an illustration of the great benefits that may be derived from our willing helpers of that elevated and immortal existence. By the science of the laws of nature we are able to prove conclusively the following use of these natural laws by the existence of these two extreme

periods of life acting in accordance with each other. From the simple fact that we mortals, through neglect of our spiritual development, may not be able to see those of the immortal life in their state of advancement under the conditions of which they are obliged to exist for this higher attainment, is not conclusive evidence that those same minds do not exist in that higher life.

Ofttimes in pondering over this great construction of worlds, which by the laws of nature have to us poor mortals been so mysteriously arranged, and we, being a part of this mammoth structure, yet so ignorant of what all this means, I feel that we have not been properly provided with the necessary intelligence that is in keeping with these wonderful works of nature.

From meditation, and a full realization of man's existence on this earth, the possibilities of a more thorough knowledge must come with the succession of many generations. I can then comprehend the great advantage of opening up a communication with a higher intelligence by which we receive more intellectual information.

Should man remain on the animal plane, with no attempt to raise his standard from the brute of creation, or develop within him the spiritual man that nature has so kindly endowed him with, placing him on a more intellectual sphere of intelligence, the light upon these subjects of the surrounding worlds of the universe would never be reached, and he would remain in doubt and ignorance, as in early and primitive life.

When man is able to comprehend the great amount of knowledge and information it is possible to receive from that higher mental existence of immortal life, then a more strenuous effort will be made for the reception of

knowledge, by which the inquiring mind may be satisfied.

The knowledge of the natural laws of the universe is today in its infancy, and it is only through the intelligence of the higher mental existence that we may ever be able to solve its mysteries. "Ask, and ye shall receive; seek, and ye shall find," are old Biblical maxims, but as true as the air we breathe. Without seeking for knowledge we cannot expect to find it. The indolent man may sit and wait all of his natural lifetime for knowledge, and that knowledge he will never receive.

It is true that man is here for a purpose, but should he not exert himself and utilize the energy with which nature has provided him, he will never accomplish that purpose. We are placed here with an implement to accomplish our work which consists of intelligence. Intelligence is the only tool necessary for man to work out whatever he desires; and when he does not contain the knowledge necessary to further his proposition, by asking, he may receive the supply to accomplish that purpose. Should he not be able to receive this knowledge from mortal man he may receive it through immortal man through the proper conditions.

When man has exhausted all his energy and intelligence in his investigations and experiments with the knowledge that this world contains, he should then reach out for more information, from a higher source, where that knowledge may be procured. By acquainting himself with the road over which this store of useful knowledge transports its wares, he may be able to receive to his gratification all of these sacred goods, which will enable him to meet his demands.

Through lack of knowledge should he be unacquaint-

ed with the source from which this road proceeds, by asking, a guide will be furnished him, who will impart that knowledge, and direct him on his way, that no time may be lost in early procuring his supplies. All of these things have I experienced, and with permission and assistance I now give it to the world that it may be benefited thereby, and I wish to express my gratitude to all of my good friends, both mortal and immortal, who have so kindly assisted me on this road to the knowledge of nature's great and perfect laws, that control both the mortal and the immortal worlds.

CHAPTER VII.

SCIENCE OF IMMORTAL LIFE.

A more perfect knowledge of the laws and forces of the immortal world is essential to the development of the psychical or spiritual nature of man. This knowledge can only be attained by study and investigation. Our early lives have unfortunately been deprived of this opportunity for the want of literature upon this subject, and not until a quite recent date have the psychological laws of nature been given to the public for a scientific study. The obtaining and retaining of such works in the general household have been prevented by religious fanatics through their superstitious belief taught by their clergy that these laws were contrary to the laws of the church, and it was a breach of their principles to understand and accept these laws. Today the more thinking minds of these same churches are breaking away through mental development, and accepting these sciences as all other laws of nature, and allowing their families to drink in these comparatively hidden truths.

The members of churches are fast drifting away, as it is impossible for them to receive knowledge in keeping

with the times, under the restrictions of the teachings of their creeds.

When the study of natural laws is prevented by religious creeds, it is time that such creeds were denounced and a different principle of religion substituted, that will not interfere with man's store of useful knowledge.

Knowledge and refinement are our safeguards against crime, and so long as they are restricted, no matter by what cause, crime will continue to exist.

Religion, no matter of what denomination or creed, so long as it is able to keep the ignorant in fear, is to a certain extent a preventive of crime, and this can only be done so long as that prerogative is held over them. Should they be taught the true laws of nature, and their spiritual nature be developed, they would have no desire for crime, and the rising generation brought up under the same influences would be more perfectly developed out of criminal inclinations.

When the true principles are instilled into the human mind and man is taught that it is necessary to rely wholly upon himself, and none other than his own conscience is responsible for his wrong-doing, that he cannot look up to clergyman or priest for absolution from sin, neither can he receive the same from any supreme Savior known, or unknown, he will begin to realize the principles of a free moral agency and consider his own conscience before making any attempt at wrong-doing. When these natural principles are taught, and become thoroughly instilled into the minds of the now ignorant world, those who are mentally responsible will awaken to the fact that they should do justice to their fellow-men.

It is these principles that will bring about a greater

mental development and be a safeguard to the higher element of mankind.

There is a path that man may cautiously travel with an investigating mind, to a junction in which the immortal world will meet him half way and disclose to him the truths, by opening the window of knowledge and letting the light of the future life shine through upon him, that will prove to him all facts and truths relative to these laws of nature, regardless of all printed laws pertaining thereto that the world has for so many years kept so secretly hidden from view, for fear that the mind through these various channels might become enlightened.

Through this path many a wanderer has sought light, whereby they have been met with open arms and taken to the fountain of knowledge, where they have received many a copious and satisfying draught of the waters of knowledge and truth. It is only for us to make the proper conditions and all will be given us, that we may prove to ourselves beyond any question of doubt the correctness of these laws, regardless of these books of science.

These statements being facts, then why should the average mind shrink from following this path, and preparing the way by making these conditions, that he may drink of the waters of knowledge and truth? Simply because he is unable to break away from some old dogmas to which he has ruthlessly clung, and for fear that he may by some positive proofs be obliged to find his old and cherished ideas so badly defective that they may become to him a faulty, old nightmare.

As the minds of the human family are inclined to resist ideas of a more instructive nature without a pre-

ponderance of evidence in their favor, it is necessary, in order to further all newly discovered facts, to invent theories by which the minds of the public may by the most feasible routine be reached, and the materials for accomplishing this feat are sought among the more intellectual minds of the masses. This is a reminder of our early days of school life, when the brighter pupils were called upon to assist the teacher. It is only by this same practice that the minds of the public are kept in the line of progression.

I often hear people say, "What matters it if the public remain in ignorance?" Should this short earthly life be all there is to live, I will admit that it would matter but little, but as there is a higher and more intellectual life beyond, we, as human subjects of this mortal sphere, should exert our energies to promote their intellectual welfare in order that they may understand the laws of progression in that higher life to come.

A gentleman, a lawyer by profession, who passed from earth not long since, returned to me and said, "I wish to express to you my gratitude for a few words you dropped while attending me in my last illness in regard to a future life, as when I came over here I was dazed and could not understand where I was, when those words came to me like a flash, and I began to realize that you knew what you were talking about, and I could then understand, and at once began my work of progression."

I quote this circumstance that the reader may more clearly comprehend my great desire for a higher and more intellectual education.

This life is merely a preparatory course for eternity. The higher we may aspire in this earthly sphere, the

greater amount of good we may be able to do to our fellow-man in the way of opening unto him the daylight of intelligent and useful knowledge, and prepare him for his mental development.

We are here to execute the laws of nature to the best of our ability, and we should exert our intelligence in procuring the greatest amount of knowledge necessary to carry out these laws, that the world may rise to a higher standard, both for this and the life hereafter.

We cannot help but admit that knowledge is power, and that is what the higher thinking mind most desires. This cannot be procured by indolence or bigotry, and the sooner one can release himself from these two unnecessary evils, that much sooner he may be able to procure the necessary rudiments to accomplish that end.

Knowledge received under spiritual influence is never exerted to a detrimental end, as it elevates the higher nature of man. An education procured along the lines of psychology, physiology and philosophy, will develop a mind of honesty, strength and truthfulness. These three principles are the rudiments necessary in developing the higher and nobler minds for the work of progression in this life.

The greater minds are not always the higher, neither is it true that the higher minds are the greater. A man may aspire to a very high degree of mental attainment, and his psychical or spiritual life be neglected. He may be on the animal plane of life, not far removed from the brute of creation. On the other hand, a spiritual nature may be in a high state of development, and the other attributes be totally neglected so far as letters are concerned. This latter circumstance is one with which I have frequently come in contact. An uneducated mind is

susceptible to spiritual influences, from the fact that it still rests in a negative mood, which is the reason for so many sensitives, or mediums, of that order. When the immortals are looking for a subject, or medium, through which they are able to continue their labors on this earth, they frequently accept the one through whom it is most easy for them to accomplish their purpose, and in so doing they accept the uneducated, as there is less power of resistance; while, on the other hand, an education creates a positive mind, which in order to receive the same results would be obliged to undergo a psychical training to procure the same spiritual education. These phases are not usually of a very high order, except where the brain is susceptible to a high mental education, in which case mental development takes place as a rapid phenomenon, especially if an immortal of a highly educated mind is in possession of their faculties.

A psychical education should be a side partner with all other higher branches of education, that one may help the other, as is always the case. The brightest and best thoughts proceed from the immortal world, as there are better opportunities for mental researches on that side of life where they are not hampered with the physical body, or the wants and necessities of material life, with an experience of many more years of earnest study.

CHAPTER VIII.

WORK OF IMMORTALS.

We would not wish to linger in this mortal coil should time with its gray locks be unable to prepare a place beyond, where the earth's work could be taken up and furthered to a more satisfactory end; where hope, cherished comforts with their sublimity, might meet our soul's desires, and there linger in joys of eternal life; where strife and cares are all forgotten, where work brings joy to the soul by the benefits and pleasures it may give; and this we do, yea, more than this, in that home beyond the grave.

The world asks what may we do on that other shore? We take up the studies of an unbroken life and carry them on to completion. No threads are broken, a continuous strand to eternity, the way growing brighter as we progress, never stopping to argue who shall lead the way, but with a determination in mind, accomplish this life's work, begun perhaps some ages past, that it may be showered upon the heads of the new-made souls of earth. These things, dear reader, we do, and more than these. We invent new thoughts and ideas, which man, noble man of earth, may live to enjoy, and pass

down to his posterity, by which their lives may reap the reward of the advance of time.

We put new songs on the lips of mortals and tune their voices to sweet melodies, their ear to tone and sound, their fingers to touch sweet chords that sound their melodious parts. We develop our minds so that we may inspire the writer with flowing language of thought and ideas, that the world of new-made lives of earth may reach a higher plane.

We inspire the mind of the poet to beautiful strains of thought in verse by which the world may read themselves into forgetfulness, and their cares and troubles be wafted away and pass into pleasant dreams.

We sound the knell of the departed soul of earth, and with outstretched arms receive it on the other shore, and whisper in the ear the first word of a new-born life. We help the care-worn stranger on his way to higher realms of joy, and breathe words of comfort and enlightenment into his neglected soul, that may assist him in his immortal development. We sing sweet songs to those who are weary and heavy laden with past cares of earth-life, that may lighten their burden for their progression. We assist in preparing homes for those who have neglected this privilege in earth-life. We do all and more than mortal man can do. This is the work of the immortal world.

The work of the immortal world will never cease. Once rid of the cumbersome physical body there is no need for physical work, and it is our mind, the supreme part of man, that exists to exert its energy for mental accomplishments. Yet this mind oftentimes requires rest. My immortal mother, in reply to my interrogation if she did not at times tire, said, "Yes, my dear boy, and when thus tired I lie down upon my bed and rest." I said,

"Your imaginary bed?" "But, oh," she responded, "it is just as real to us as yours is to you. Our homes are real, and you will find it thus on coming over here." This instance demonstrates clearly the extent of power of endurance in the immortal world. They have also told me that it was possible for some to endure more than others. This compares favorably with mortal life. One may become mentally exhausted with that which would not in the least affect another. The same natural laws hold good in either world.

While conversing with my mother one day I inquired after my father, and she said, "Your father is not here today, he is away on business." I inquired what that business might be. "Helping some one, as your guides come to you," she responded. This work does not always consist of helping mortals, but immortals, who are in need of knowledge for their progression, as in this life.

An Egyptian immortal, who was with me less than a year ago, came to me one day, and during the conversation I asked where he might have been of late, as I had seen but little of him. He stated that as he had found nothing further to do for me, he had procured another position. I asked where it might be. He answered, "In the other world. I came to you only on earth, but I observe that you are pretty well taken care of, therefore I call upon you about twice a week."

I give these instances to illustrate of what the work of immortals consists. There are instances which I might be able to cite that would make quite a book of itself, but I only give you these in connection with the subject under discussion.

The immortal world is interested in all of our work pertaining to the enlightenment of the people of this

earth, that they shall learn and understand the true laws of nature governing these two worlds. Any effort that is made toward the disclosure of the same, they enter into with great force and energy. Quite recently I was speaking with my elder sister, who has been in the immortal world about thirty years, upon some personal matter, and in the conversation she made this remark: "I wish you would finish your book as soon as possible," meaning this book, "as all I hear in the immortal world from morning until night is your book. It appears to be the main topic. I wish you only knew the thousands that are taking an interest in it." I asked why it was thus. She replied, "The topic upon which it is written is one in which the immortal world is interested. They realize that it will furnish thought and meditation that will have a tendency to open the eyes of the public upon that subject of which they are so very ignorant, and will cause them to investigate its truths. When I come to see you it really surprises me to see so many watching to catch the words as they are left by your pen, in order to carry the idea back and use it for their discussion. Brother, I congratulate you, and wish you success, as it reveals the truth."

These words, coming from my own immortal sister's lips, have animated me in this work, realizing more fully the benefit that may be accomplished in this my greatest human effort. I have been prompted on from day to day by the many beautiful inspiring thoughts that I have received from my loved ones on the other shore, and with their assurance that by completing this work and placing it before the public, the world may become wiser, and I thereby reap the reward for the great good it may do.

CHAPTER IX.

IMPORTANCE OF SPIRITUAL DEVELOPMENT.

Should we give our spiritual development the same attention as things of less importance it would enable us both to see and commune with our immortal friends. As the world grows in wisdom and becomes more thoroughly acquainted with the laws governing our psychic forces and the immortal world, more time and attention will be given to the development of those forces now lying dormant within us; and by so doing will enable us to walk and talk with our immortal friends as those of earth. It is true that it may require many generations for this development, as time only will enable us to cast off those present conditions, which for many generations have been so thoroughly instilled into us, and it is only by cultivation that we may rid ourselves of these conditions.

By close observation we are able to discern the facts which science has revealed to us. The mind of a child born of a highly cultured and intellectual parentage will partake, to a degree clearly recognizable by any astute observer, the characteristics and mental condition of that parentage. By following the trend of development

of that child you will observe how much more readily it is enabled to grasp ideas and solve problems in all of its mental studies. In fact, the material is there, and given the opportunity, will assert the high mental susceptibilities. All that is necessary to develop these attainments is a favorable opportunity. With the law of affinity this child must necessarily be surrounded by immortal guides of like nature, and eventually by development of its spiritual nature, must aspire to great success. Should these ideas and principles be instilled into the mind of the public through the general literature of the day, and taught in our public schools, I believe after several generations the extreme ignorance that now exists would to a great extent be blotted out. It is wisdom of the rising generations that is required for the development of the mind in these higher laws of nature, that the world may familiarize itself with immortal phenomena.

I believe by a higher psychical education the phenomenon of thought transmission could be accomplished as truly as the astral of one person can pass instantaneously to another. This phenomenon is accomplished every day, and yet it is not observed except for the sense of feeling, or by the clairvoyant vision.

While sitting alone one day reading, feeling a consciousness of some one's presence, I looked up and saw, clairvoyantly, sitting in the chair nearly in front of me, a friend who was in Pittsburg at the time, dressed in the same business suit he was accustomed to wear, and for a moment I was startled, but after considering for awhile I remembered an immortal had told me that when the mind was centered on a person, the astral of that body might be seen. I then was able to realize more clearly what thought represented, and what its influence might be.

This astral is the condition the spirit dwells in after leaving the physical body, and which it casts off on entering the spheres in the immortal world. When the mind or spirit leaves the body to visit any person or place this astral is that in which it is incorporated to travel, and returns with the spirit to the body again.

On the death of the physical body, should the spirit be earth-bound, and unable to leave the earth, it inhabits this same astral, but on leaving the earth it casts off this condition, after which this astral goes floating about, and when seen by mortals, is called a spook, there being no soul within. These are often seen about cemeteries or houses wherever they may perchance be left.

On entering each sphere the immortal casts off a similar condition, which is the solution of being unable to dwell in a sphere for which we are unprepared, as we with this earthly body would be unprepared to dwell in those higher realms. This astral is then utilized for various purposes by immortals on returning to this earth. For instance, should an immortal desire to have himself photographed for some friend, who is sitting for that purpose, he will take one of these old astrals which is floating about, and mould it in keeping with the form of his mortal features and appear before the camera, by means of magnetism taken from the operator of the camera, or some other person connected therewith, possibly the sitter, and when the impression is taken he appears on the negative. I have some which I had taken for that purpose. Some of these faces are those of relatives or acquaintances, others that appear are perhaps faces that I never saw. I think I may vouch for the correctness of these faces, as they were taken in Chicago, I being a perfect stranger to the photographer, and not having any of these faces in my possession in any form

whatsoever, and they being unmistakably faces of those with whom I have been all my lifetime, they only recently having departed this earth. I have been told that there are frauds perpetrated upon innocent people in this line of work, faces being used by the photographer for the purpose of palming off as guides or friends forgotten. I mention this that all who desire these pictures may beware, and not fall in with a person of this character and be deceived. We should always be on the alert for unscrupulous characters in these apparently mysterious phenomena, as in all other professional or business interests in life, as this world in its greed for wealth and gain is liable to lay plots for the unfortunate, innocent soul to drop into at a moment when he least expects it.

The immortal if so desiring it while the photographing is in operation, is able to produce spiritual flowers on the picture, not unlike those shown in clairvoyancy, which I am able to see. In these a fraud may be very easily perpetrated. Yet I would dislike to suggest it as it would be a very hard matter to prove.

While speaking of frauds in all of these phenomena I must confess that I have not met with them in my investigations, as I have been in search of the real truths, and have been assisted to places where the real truths were demonstrated. I therefore will let those who are looking for those frauds disclose them, which should consist of those who are perfectly familiar with the phenomena. I will not be guided by new investigators, as my experience has proven to me that they are prone to find frauds when I am positive that no fraud or deception exists. The investigations of the phenomena of the immortal return, and the natural laws by which this phenomenon is produced, have been greatly retarded by an inexperienced, skeptical class of people, who cry fraud

before they have taken time to investigate the real merits, with no knowledge of philosophical laws by which truths may be ascertained. Men of science have kept their investigations a secret within themselves or their immediate friends, preferring not to battle with the world which in its bigotry and ignorance with so much force and energy proclaims against it.

As this astral is so often utilized for various purposes, oftentimes an immortal unfamiliar with the laws by which it may be converted to his use may occupy one for some purpose, and through his ignorance be unable to relieve himself of it for a long time, and as it may have at one time contained a drunkard, murderer or some other evil condition, he may experience these same evil effects until he works himself out of it, and in this way suffer for the attempt. An immortal of experience may utilize this same astral without any ill effects. This statement was taken from an immortal's own words. I was told that after one experience of this kind, it is seldom, if ever, this attempt is repeated until the immortal has thoroughly posted himself on the laws and principles of utilizing this dangerous instrument.

This being so characteristic of mortal life, it is not hard to comprehend the correctness of the experience. The ignorant mind is invariably making attempts in that which the wise fear to venture. In the immortal world we find a facsimile of our own existence.

CHAPTER X.

SPIRITUAL DEVELOPMENT.

As the average human mind is seeking for a higher mental development, it is quite natural it should look for the most favorable opportunity for that development, and it desires that the course shall consist of the *modus operandi* by which it may be able to receive the greatest amount of knowledge in the briefest period of time, this being one of the characteristics of the people of the United States of America. The day has gone by when time was of comparatively little importance. Progression is carried on under a totally different mode of procedure, and what one desires to know, they must learn quickly, as all minds are becoming more active, and in order to hold a position in life of any intellectual character, the mind must be active; to meet these demands, institutions of education are established upon these principles.

Instead of starting with the A B C, as in days gone by, the child is taught to read before he knows those symbols, which is proof of the progressiveness of mankind. Ideas are advanced before letters, and letters naturally follow without study. The bright minds, the heads of institutions, are aware that in order to establish institu-

tions to meet the demands, it is necessary to expel all isms from that institution, or any principles that may have a tendency to instill bigotry or selfishness into the mind of the student.

The mental development of the human mind has been a study of scientific men for many years, and it is through the investigations of these minds that the rules are prescribed for the most intellectual and rapid mode of development. Various principles have been arrived at for the destruction of set ideas and bigoted education of early training, as not until that has been accomplished will the mind be susceptible to intelligent and advanced ideas; and it is through these principles that the Bible and religions are eradicated from our greatest institutions of learning. When these ideas are removed from the human mind, and all doubt is dispensed with, the mind becoming at rest, it becomes most sensitive and capable of receiving intelligence. Schools that have adopted the psychical or spiritual development in connection with their other studies are beyond doubt the leading institutions of rapid progression, as by developing those powers the mind becomes more sensitive and more capable of receiving advanced ideas.

There are several institutions of this kind existing to-day, and I believe that it will not be long before all the higher graded schools will be following this same line for imparting knowledge. When I suggest this idea, I speak from knowledge, the results of which I have experienced.

When we educate the higher, or spiritual, nature of man, we raise him above the animal plane of creation, thereby producing a mind that is capable of receiving a higher intelligence, and these ideas scientific men have accepted and advocated so far as they dared, considering

the present intelligence of the human mind; for should they advance ideas beyond the comprehension of present minds it would be not unlike advancing ideas of one thousand years of the past, as a school of either would be denounced by the public.

Spiritual development can only be produced by spiritual influences, and these influences must come from the immortal or spiritual world. A spiritual education can only be brought about by concentrating the mind, thereby permitting the immortal world to infuse into that mind their spiritual influences; in other words, partaking of their spiritual condition, thereby allowing the immortal world to exert a chemical change in the magnetism of the human body. By this change the magnetism becomes more refined and takes on the condition of spiritual life, thereby throwing off the coarser or animal nature of man. By so doing the mind becomes more susceptible to higher influences, developing tastes for fine arts, music, poetry and all other attributes of a higher intelligence. It brings out the finer feelings of every description in man, and prepares him for a rapid and lofty progression.

The question may arise in the mind of the reader how these results are to be brought about. I will explain in brief some of the procedures. One desiring this development should, if possible, come in contact with those of spiritually developed minds, as by so doing it assists them greatly in their progression, and by learning as much of the immortal world as possible will give them an assurance by which they may proceed, that they may not be in doubt as to the results which may be procured; for instance, attending seances of a thoroughly developed sensitive, which may consist of materialization, slate-writing, inspirational speaking, trance-reading, trumpet-

sittings and many other phases of a similar character, where immortals may come to you and converse with you and demonstrate beyond any question of doubt the truth of their return, the interest that they may take in you, and their desire for so doing. You then are able to procure your guides, who will show through their earnestness the sincerity of their interest in you, and lay out the work they desire you to follow. After all of this is accomplished, you are no longer in a condition of doubt, and then are ready to proceed.

The next step to take is the concentration of the mind. Now this may be accomplished either singly or in company with those who have the same desire for that development. Many times a medium or sensitive may be of great service to you in advancing that spiritual progression, as they have undergone this chemical change, and naturally may assist you even in the association, as you may receive the influence of the finer magnetism of that sensitive. Should you perchance meet one of that mind, who is able and willing to give you his assistance, you may sit with him in a totally darkened room, where no gleam of light may penetrate, and there obliterate all thoughts of earthly or material conditions, and you will give your immortal friends or guides an opportunity to exert their influence or practice the chemical change of your magnetism.

This you may experience once or twice a week, for from one-half to one hour and a half each time, according to the physical condition of your body, as this change has a great tendency to weaken the physical body, or create therein a nervous condition due to the metamorphosis of your magnetism and the sensitiveness of your mind. Should you find this change is creating too great a demand upon your system, you may lengthen the

periods between the sittings, and even shorten the time of the sittings.

These results may be equally as well produced by sitting with some friends who are on the equal stage of progression, or you may sit alone under like circumstances; but should you sit with one, I should advise it to be with one of the opposite sex, as the mixture of these two magnetisms produces far better results. After a time you will begin to realize what the nature of your development will produce. The mind will always progress under these sittings. If you so desire, and your magnetism is in keeping with your desire, you may get an entranced condition; or should you be a natural psychic, you will develop clairvoyancy with astonishing rapidity. Following, you will develop clairaudiency, or you may get rappings, slate-writing, impressions, trumpet-sittings, mind reading, psychometry, inspirational speaking or writing, and many other phases of proof of the immortal return. Should you desire one particular thing, you should make your demand for that, and they will give it you, should your natural intelligence be sufficient to receive it. Your natural intellect will be accentuated in every instance and more lofty thoughts and higher ambitions will follow your development. To be sure, should a mind be void of intelligence, immortals can not make a bright mind of it, which would be due to a lack of nourishing properties of brain tissue, being a physical defect, but they prepare the mind to proceed with a general education far beyond that which could ever be expected without this spiritual development.

The time it might take for this development is uncertain. I received the few phases I possess in about two months. I have known others who have been developing for many years, and have not received as much as my-

self. The earnestness and sincerity with which a person proceeds is a great assistance to that progression, as in all other mental studies of human life, and I can attribute my rapid mental spiritual development to the earnestness with which I progress in all things.

The time is coming when this phase of mental development will be established in all the higher schools of education, as the assistance that it lends to other studies can not reasonably be dispensed with.

Instead of religious dogmas being practiced in public institutions of learning, they will be superseded by this spiritual development. By so doing there will be a great intellectual development, and a higher moral and spiritual condition of the mind brought out. Crime will be averted, as a mind educated along these lines is incapable of perpetrating crime, the nature being too highly cultivated for so low an act. It is by this education that the human family may exist in safety, and there will be no occasion for prison bars.

L. of C. *

CHAPTER XI.

CONDITIONS FOR INVESTIGATION OF IMMORTAL LIFE.

The natural laws governing and controlling both the mortal and immortal worlds is a science, which to readily grasp and understand one must be of a philosophical turn of mind and an astute observer.

An individual with no philosophical ideas could never comprehend the mechanism of a steam engine, and how or why the steam propelled the train, or from what source its energy was produced. So it is with the laws governing the immortal world. The unphilosophical mind, bordering on incredulity, is unable—although he may observe with his own eyes the phenomena—to comprehend, for want of knowledge of the law by which they are produced. The illumination of the immortal's station in life, or one in which he wishes to be recognized by his mortal friends, may be seen in the darkness or even in the light, and through ignorance of the laws producing this light, it is accepted as an imaginary vision, or optical illusion. The philosophy of this phenomenon was accomplished by the immortal's understanding of the laws by which he could through the forces he possessed gather the carbonic gases from the atmosphere, and condense in the particular form he desired, that it produced an illumination. The immortal world are familiar with these phenomena,

they containing a higher knowledge of sciences, as their opportunities are greater for these developments. It is not by knowledge from books that I am prepared to give these philosophical truths, but by personal experience and investigation that I can lay before the public these facts that will verify the scientific works of many years of investigation and study.

The science pertaining to the laws of the universe has been my life-long study, and that part pertaining to the immortal world I have endeavored to proceed with along the line with other careful investigators. By so doing I have familiarized myself with this phenomenon of immortal return in its various phases, and their homes of various spheres and conditions, so far as it has been my good fortune so to do. I shall confine myself to nothing but the absolute truths, proven by my own investigations, and should I deviate from science, it will be because I have discovered new facts, or see what has already been discovered in a different light.

It appears quite natural for different minds to look at certain facts in a different light; that is one of the phenomena of nature, although they eventually arrive at the same conclusion. As there are many minds, so also are there as many ideas. To know a truth is one thing, but to be able to prove a truth is quite a different consideration. To prove a truth by mental or physical demonstration is quite a different proposition. The latter is invariably the stronger.

The man who invented the air brake took his cherished invention to the President of a certain railroad to illustrate its merits in order to put it into practical use. He met with a rebuff and was told that such a crazy proposition was not to be considered; that "the idea of stopping a train with wind was perfectly absurd." It

was only by influences that the utility of this wonderful invention could be demonstrated. There is not a railroad in the country today where there will not be found that noble work of the human mind applied to passenger trains.

Through the results of past experiences I ask that all minds seeking knowledge shall by all means investigate for themselves, where proofs can be procured by demonstration.

The first expression proceeding from the uninitiated upon the subject of the immortal return is, "I cannot believe it; for if it be so, why do they not demonstrate it to me?" Or, "Why do they not appear to me?" They do not stop to realize that the conditions must first be made for so doing. The conditions must first be made to receive all knowledge. Should we desire to hear a lecture on any particular subject, we must first go where that lecture is given. Should we desire to see any theatrical play we must go where the place is prepared to exhibit that play and pay for our admittance before being able to see it. The proper conditions must first be made in all cases of either mortal or immortal before our eyes or ears can be gratified.

When all these conditions can be first thoroughly impressed upon the human mind, and it can be brought to understand that these natural laws apply the same to one as the other—that without first being prepared there can be no show, and without first going to college we may never receive an education—it is then that the first principle is received for the acceptance of knowledge.

The uneducated world has a mystification in regard to the supermundane spheres emanating from their Sabbath-school training, that it is wicked to question or doubt those things that are unexplainable, and that su-

perstitious training remains with them through their earthly life, extending into their future, until they are brought to a state of understanding of the true life which they have entered upon. There are clergymen today who are preaching the same Christian religion in the immortal world that they were on earth, and looking for that same Saviour for whom they have looked for so many years on this earth plane, until they are brought to a state of understanding that they are laboring under a delusion.

In my investigations I have had the privilege of meeting several of these clergymen, who have returned to meet their friends and have held conversation with them upon this subject. Some of them, having discovered their mistake, have ceased to preach.

It is not a matter of learning the true laws of nature, but when these truths will be learned. Should it not be in the mortal world, it must be in the immortal, as then the old dogmas that are taught on this side of life will be cast aside.

I am unable in this enlightened age of human existence to comprehend the desire of man to refrain from accepting and observing the laws of sciences, as they are in reach of all who desire to read and understand the true laws which control this vast universe so completely and perfectly. Should they avail themselves of the right literature, which can be procured at so little expense, their minds might receive the same intelligence as those of the scientific world. The scientific world has already advanced and it is the populace that are in need of a higher development of intelligent and useful knowledge.

CHAPTER XII.

MEDIUMSHIP.

There are many phases of mediumship through which the immortals can return, whereby they may be able to prove to this mortal world the truth of a future existence and their motives for so doing. Were it not for the benefits they are able to give this unthankful human existence, there is a most serious doubt in my mind whether this return would ever be attempted, as the life beyond could dispense with the assistance of mortals much more easily than we can dispense with them; yet from personal experience and observation I learn we can be of great service to them.

In order to demonstrate clearly, I will illustrate how mortal assistance can be given to immortals entering that higher life. Immortals with whom I have had no acquaintance whatever have come to me and expressed a desire to talk to me and acknowledged their gratitude for this privilege, as it strengthened and assisted them in their progression. They explained that they threw off an earthly condition each and every time, leaving it behind, thus enabling them to progress more rapidly in their spiritual condition. I have been brought to believe this by the many demonstrations of this character, where

they have so earnestly persevered in this procedure, and I have always gratified their desire so far as it has been my privilege.

I believe it my duty to assist all immortals in their efforts for progression as we do those of this earthly existence, and I certainly do believe that it is our duty to assist our less fortunate friends in this life in whatever way it may please them, so long as we are not doing an injustice to ourselves.

I have had immortals come to me and request that I go or write to those whom they have wronged on this earth and beg their forgiveness, that peace might dwell between those two souls, and I have responded with pleasure, realizing how difficult it was for that immortal to progress, while unpleasant thoughts were being received from the mind of the mortal of earth. How little the people of earth with their scanty store of knowledge are able to realize of the immortal life; what suffering of mind and retarding progress they may produce in the immortal world, by sending ill and derogatory thoughts. I wish it were possible for me to impress upon the minds of the world the great amount of good that may be accomplished by simply sending kind and gentle thoughts to those of the immortal world. It is very true that after time has called the descendants of several generations to the other shore, there will be none left here who can by thought or otherwise disturb their peace of mind, as they will then be forgotten and pass into oblivion, so far as the ignorant part of the world is concerned, and those who have passed over will have no desire to do them harm by their transmission of thought. I do not wish to be understood as proclaiming perfection on the other side of life. There is as much corruption and ignorance in the lower spheres of the immortal world as on this mun-

dane sphere. I repeat that we do not change by the simple death of the physical body. As we are here, so are we there, and until death with our mental development makes that change, so will we remain.

My immortal sister not long since told me that there were in the first sphere poor immortals who had been there for three thousand years. They consisted of thieves, murderers, suicides, drunkards and those of like nature. They can all be relieved of this darkened and low condition if they are willing to progress, but when crime is so thoroughly instilled into their minds it is as difficult for them to progress out of their condition as while existing on this earth, and as selfishness and bigotry usually accompany these crimes, it is impossible to ever be relieved so long as those conditions exist.

A similar state exists with religious bigots. They may remain in the same condition for a long period of time before they are able to be convinced of their error, and enabled to proceed with their progression, although they are not in that low spherical condition.

Intelligence is the spirit of progression on the other as on this side of life. When we can cast aside all conditions and influences that tend to retard our spiritual qualifications, we then will be able to proceed in the directions that will enable us to progress in a manner that will assure us a place of eminence, both on this earth as an educator and benefactor of the human family and a mansion of prominence in the world to come.

By the laws of nature man has a natural tendency to educate the world beneath him. By this same law the higher immortal life, having the same proclivities, is endeavoring to do likewise for the people of earth and immortals alike. By this law we are guided in the direction

of thought and ambition, and may better our condition both for this life and the life to come.

As the science of life governs this life and all time to come, the immortal world feels its influence, as does this earthly condition, there being no change by the death of the physical body. We should consider these natural conditions in that higher life, and relieve our minds of grewsome, mysterious thoughts, and deal with immortals as people of earth, remembering always to be on the alert for a higher intelligence should we be inclined to accept advice.

The new investigator of immortal return, on first meeting his friends, appear to him as coming from some hidden or mysterious place, not knowing the laws through which they come, or where from, at once takes it for granted that they must possess supernatural qualifications, accepts all they say or do to be beyond all question or doubt, believing it to be impossible for them to err. As he continues his investigations, he will observe that results do not follow as anticipated. What, then, happens? A new skeptic has been born of a most treacherous type, and it is with great reluctance that he is ever able to be brought back to a true knowledge of the situation. After this sad experience he will begin to realize that nature is nature.

I have witnessed immortals come to a skeptic at a trumpet sitting whom they did not know, and palm themselves off as father, mother, sister or brother, purely for the purpose of talking. The same proclivities for deception exist as did while on earth. The attraction to one of a like nature is one of the natural laws, which may frequently be the solution. Many times there are magnetic attractions, the immortal believing family or friendly ties to exist, but unable to see the sitter plainly

on account of a dark emanation created by a skeptical or repelling nature.

In all nature like attracts like. This being true, our guides are not unlike ourselves. The same law applies to mortals. Society consists of those who are not unlike itself, and should a straggler stray in he will not remain, as it is not suitable to his condition.

Our guides being in harmony with ourselves, it is less laborious for them to labor with us. Should they not be en rapport, no harmony could exist, and our labors in development would be retarded. An immortal could not reach us except he be en rapport with us, which is perfectly demonstrated in a materializing seance.

On attending a seance, an immortal may attempt to reach you, but recedes. He may repeat this for many times. Eventually he may succeed, and again may completely fail. This is illustrated more perfectly where the sitter is of a doubting nature, and the immortal is unable to use his magnetism, it being mixed with a resisting emanation, due to his doubting or unsettled mind.

If you desire perfect results from your guides, it is necessary that you live in accordance with nature, refrain from all mental interferences, keep aloof from all those who are of a revengeful nature, or are stained with crime and abstain from ill feelings toward others; in fact, live a life of rectitude and your guides will remain with you.

The public mind is prone to prejudice against that with which it is unfamiliar, new subjects or subjects with which it is unacquainted, regardless of the truths they contain; prejudice against others' knowledge or progression, prejudice against new ideas because it was not the inventor of them. This creates a nefarious mental disturbance that prevents a high and rapid spiritual pro-

gression and forms a barrier to close proximity with the immortal world.

The attainments of the mortal remaining with them after death of the physical body, are very pronounced on their return. The same characteristics of their nature are often displayed to a remarkable degree. This is not always the case, as by time great changes are wrought, as in mortal life.

I know a lady who on materializing may always be recognized by her laugh, one of her characteristics in life. So also some others may be recognized by some odd sayings that clung to them while on earth. My father always calls me "My boy," while mother, "My dear boy," with an air characteristic as I remember them in earth-life.

By your development they are able to reach you by using your magnetism. As a greater development takes place, the magnetism becomes by degrees of a finer nature, which increases their strength, and enables them to exhibit more pronounced demonstrations, both physically and mentally. My first observation of their proximity was the touch on my face and head. I drew my sister's attention to my head, asking what it might be that was apparently disturbing my hair, unconscious of my surroundings. This continuing, I learned from a friend that our immortal friends sometimes did this when able so to do, as a reminder of their presence. This aroused my curiosity, and on attending a materializing seance, my little guardian angel appeared and said in a sweet voice, "I am with you nearly all of my time and touch you on the left side of your face and head, and you feel me." Since that time I have been able to receive answers by that touch.

Another phase which by perseverance in development

for my investigation has been my good fortune to possess, is the independent voice. This is one which permits our immortal friends to speak to us in a loud, resonant tone not unlike our own. This voice I heard first in the morning on awakening. Since then I have learned that is the time when the mind is most neutral, or free from earthly cares, and they are best able to utilize our forces. I have developed now so that when in my room alone under the right conditions I am able to converse with them.

Ofttimes in the early morning, perhaps about 3 o'clock, I am awakened by several voices singing some song which may, or may not, be known to me, and each time varies in character and number of voices. I will admit that it is very pleasing to hear, as I am fond of music. This phenomenon was repeated very frequently during an illness which lasted over a period of six weeks, many nights of which I was unable to sleep.

In order to accomplish this phenomenon the sensitive from whom they receive their forces must contain a magnetism peculiar to that one particular phase, that they may be able to utilize his or her vocal chords to draw from; so that they may create the vibrations sufficiently strong when condensed, to apply to their own spiritual structure or form, and use at will to produce the character of tone they desire. This may not only be utilized in singing, but in holding conversation for an indefinite period.

Recently I was called to the bedside of a gentleman suffering from pneumonia, and a guide of his in a perfectly audible tone said to me, "Doctor, I want you to come and see my dear medium as often as you think best and not heed what he may say, as you know better what is necessary." Each morning on calling he greeted

me with a "Good morning, Doctor, you will find my medium improved," which was the case. (All sensitives through these laws are recognized by the immortal world as mediums.)

By acquainting ourselves with these laws and principles of nature, and by educating our psychic forces which are lying dormant for want of knowledge of their existence, we all may become to some degree, a sensitive to these unseen forces in one way or another, and be enabled to commune with our beloved and departed friends.

I do not believe that there is one individual on this earth plane, were it not for ignorant fear, but would be pleased to meet and converse with their friends who have passed over to the other shore. Neither do I believe that there is one immortal on the other shore who does not have a desire to return and commune with their loved ones remaining here, weeping for their departure.

There is only a thin veil intervening between these two lives, and with the proper conditions which the immortal world is, and has been for so many years endeavoring to make, this veil may be drawn, and the light of our home over there may be seen as distinctly as the one in which we dwell. This idea the uneducated mind may endeavor to ridicule, but as that is not the source from which we supply our store of useful knowledge, we should look upon them with pity, not derision.

Since the first days of the Fox Sisters with their spirit rappings, and their trials of proving to the public their innocence, the divine leaders have been striving to prove to their followers the fallacy of these laws, for fear of losing their job, even though this same demonstration would be the greatest proof of the future existence of which they are preaching. They are aware that should the truth be known to the public at large, and they still

continue along the same old lines, their followers would be but few, and in consequence they make themselves enemies of truth. Should they reform in the teachings of these principles, and proceed along the lines of morality, extracting the right from the wrong in the relations of man to man and give to each the privilege of his own judgment as to the right or wrong of a question, they still would be able to retain their ministerial positions. This work is not designed as an argument against any church or creed. It wishes them all success so long as there is no interference in the mind of man with the laws of nature that may create an erroneous impression upon the mind, retarding its progress in ascertaining the truths of nature's laws.

When any church or clique endeavors to interfere with the sciences, and truths of nature's laws, I decline to recognize such principles, as they are detrimental to the intelligence and enlightenment of the human mind.

CHAPTER XIII.

MATERIALIZATION.

Being aware of the extreme prejudice which the ignorant world entertain against all advancement of science or development of whatever nature, it is not surprising that man puts forth every effort in his power to thwart all inclination in the way of progress which he may perchance have the privilege to encounter, and this perturbing element oftentimes consists of the so-called educational benefactors. This class of people consists of those who are incapacitated to fathom or reason in a philosophical light on a subject which may or may not benefit the human mind.

One of this class, of whom I shall speak, unfortunately has connected himself in one way or another with our public newspapers, which, I consider, if properly conducted, one of the greatest educators of the day. With a desire to exert an influence on the human mind with satisfaction to himself, he endeavors to enter into a subject which he has never investigated and of which he is absolutely unacquainted. He will elaborate with great energy upon this subject through his imaginary mind, not taking the time nor giving himself the opportunity of proving the truth of the situation. I have known of instances where this unlettered mind has made an effort

to make an inroad upon the science of psychology, with an obtuse and determined disposition to portray to the world the untruthfulness of the supposed hidden secrets, which he himself is prepared to disclose. He, with a friend of the same mind and disposition, will enter a seance room, assuring the sensitive that he in all sincerity is seeking these truths with an investigating mind. He brings with him the disturbing element of his own nature, such as an incredulous or skeptical mind must produce. It consists of a repelling nature which may be able to destroy the entire demonstration of the evening, and as this may be one of a materializing nature, no immortal with the sensitive condition of which they must necessarily partake will be able to appear in any satisfactory form. With effort these immortals may make an attempt to demonstrate their return, but by reason of this repelling or poisonous element which emanates from a skeptical or obdurate mind, they are unable to accomplish what they so greatly desire by their insufficient exposure to full view, and cannot meet in hand-shake this repellant force. These unfair investigators return to their newspaper office and report with a written article of a preposterous endeavor to hoodwink or defraud the public which these charlatans have endeavored to do, at the same time being unconscious of the reality of this demonstration. The next morning an article may appear under large headlines, written in glowing language, in order to poison the public mind against these truths, of which the writer is positively ignorant. We admit that there may be frauds in these demonstrations, as are found in the pulpit or any other business or occupation, but the investigator should first acquaint himself with the true facts and should investigate with an unbiased mind.

As there are such a variety of phases of proof of the

immortal return, I shall not mention more of these erroneous investigations, but let the reader judge from his own standpoint the unfairness of these articles. There is a prejudicial tendency in regard to this branch of natural science where a large per cent of newspaper literature works great evil and prevents a disclosure of the laws of nature and truth pertaining thereto. I need not go into detail as to the laws of this unfairness, as I have dwelt at length upon prejudice, ignorance, bigotry and superstition, but it is my desire to give to the world the truths of my investigation, that mankind may not be deceived.

Should the world be made familiar with these truths through investigation or study of these sciences with unbiased conclusions, the enlightenment upon this subject would be more readily disclosed. I feel sometimes that it is a waste of energy to endeavor to impress upon the minds of the unthinking world the truthfulness of these phenomena of nature, and then again I realize the inconsistency of that despondent disposition. Should we so neglect the duty we owe to the less fortunate part of humanity, we would violate the laws of nature by which we are given the power and knowledge to impart these truths. The materializing phenomenon is one of great interest to those having a desire to see their loved ones who have gone on before, and to be able to meet them with a gentle shake of the hand or a tender kiss, and a word of solace gives great consolation to their souls and brings them to a state of realization in which they can appreciate a future condition in life. This phenomenon is one of nature's own laws, the principles of which I give in brief.

There must first be a Sensitive who has a band of immortal guides, which consists of a chemist, who under-

stands the chemical and scientific workings, and through his direction and guidance the immortals prepare themselves for this materialization. There is also one Immortal Guide, who has the direction and supervision of how and when they shall come. He will then talk independently and with a distinct voice, that may be heard all over the room, directing the sitters how to meet their friends.

This Sensitive by the development of his psychical powers is able to give off a magnetic force, *sui generis*, which the immortal world may utilize for this material development, by which they are able to attract and condense emanations both from the animal and vegetable kingdom existing in the atmosphere, mould in keeping with their own immortal form, that will produce precisely the same tissue of which their mortal body was formed while on this earth. Their clothes are made in like manner, by the knowledge and science of the laws of nature and their will, from the matter existing in the atmosphere. The tissues of the Sensitive are often taken to a certain extent to assist in building up or adding to this form, wherein the Sensitive may depreciate in avoirdupois from fifteen to forty pounds, which is proven by demonstration from actual weight. This immortal, if thoroughly understanding these laws, with an experience of many metamorphoses of this kind, is able to complete this feat in a very short period of time with perfect accuracy, and it is possible for him to remain in this position for some little period of time, owing to the conditions of the circle. In this material condition which he takes upon himself he is able to realize all the sensations of mortal life and talks upon subjects as a mortal. These conditions are perfected by a circle of well-thinking and developed people in their higher spiritual attributes; but

should the circle be composed of sitters of a doubting, repelling nature, with no psychical development, an obtuse nature, a desire to prove an untruth to all they observe, a resistance in their nature to all they may see or hear, it is possible not to be able to receive a single immortal return.

These immortals, their mission being finished, may dematerialize almost instantly, disappearing as though dropping through the floor, the particles of which they are composed instantly returning to the source from which they were gathered, and the Sensitive almost as quickly recovers his weight. At the time this material is taken from the Sensitive, he at once takes on a disfigured or shrunken appearance, so much so that you would scarcely recognize his countenance, but recovers again, as mentioned. I have witnessed a seance, the Sensitive being a slender, female figure, and an immortal desiring to take on his natural form to meet his brother—one of the sitters—was unable to form his face in keeping with his manly nature. A gentleman in the circle was asked to come forward. One of his hands I held, a friend of mine held the other. I looked him directly in the face. He was asked to close his eyes by the Sensitive's guide. On doing so he was masked by a dark form coming over his face, they taking from his face sufficient material to form the face of the materializing immortal, causing him to resemble himself to such perfection that my friend was able to recognize his brother at once. I mention this phenomenon in order to show the public what power and force the immortal world contains. I also in this same circle experienced my own guardian angel, who has been with me from the moment I was born, materialize within ten inches of my knees, in the back end of the circle, at least twelve feet from the cabi-

net. She took my hands, drew me to her, put her arms around my neck, kissed me, after which, holding my face to hers, she conversed with me in a whisper. Then she dematerialized and apparently disappeared at my feet as though by magic. The room was sufficiently lighted to see this complete metamorphosis. I have met my mother, embraced and kissed her and conversed as in days gone by. I have also in this same way met my sisters, who are in the immortal world. A cousin of mine, who was a Colonel of his regiment in the Civil War, and was killed while carrying the flag, after three color-bearers had been shot, came to me and before saying one word, displayed the United States flag, snapping his fingers to produce the sound of a musket, and dropped on his knees, illustrating the manner in which he was shot. He then told me who he was, and I fully recognized his countenance prior to receiving this intelligence. This he has repeated from time to time, in which I have made the conditions for him to do, and he has taken great pleasure in my introducing him to the audience and explaining the conditions under which he met his demise.

In relating my personal experience in my investigations, I give with reluctance the facts, for fear the public cannot comprehend all, as they are so in accordance with mortal life.

I have in my possession hair which by prior agreement I cut from the heads of three Immortals, in my own house, in which they all materialized on one occasion, the Sensitive coming to my house unconscious of the results that followed, and knows nothing of these facts today, so far as I am aware. There was no cabinet and a very good light on this memorable occasion.

On one occasion in which a guide seance was held, they giving me a list of guests whom they desired in

attendance, we all contributed bountifully to a store of luxuries and flowers. I ordered two large cakes, on one of which I had a white flower, a favorite of the Immortal to whom it was to be presented, also his name, "Billy"; and on the other an American flag and the name "Captain H.", he being a captain in the Civil War. During the evening "Billy" materialized, sang a song, cut his cake, then again cutting three small pieces, gave one to my friend, one to me, and the other he kept himself, then gave a toast, which I do not remember, and we each placed the cake in our mouths and ate.

Next came the captain, cut his likewise, calling this same friend of mine, and a lady, who immediately responded. He passed to each a piece, gave a toast, laying his piece down, we eating our own. During this evening's entertainment my little guardian angel came to me, robed in a most gorgeous gown, ornamented with rare jewels, wearing a crown set with jewels, with a large star blazing in front. She took my hand, kissed and conversed with me. A once-famous actress followed, gowned in a beautiful street costume and carrying a parasol. I complimented her on her taste, especially the beautiful hat she wore. She replied, "Thank you; but isn't it a dream?" I could but acknowledge the fact.

Next came an immortal friend, a woman nearly six feet in height, and most beautiful to look upon. She was clad in a light buff evening gown, her lovely white neck adorned with diamonds and pearls. She shook hands, as did all others, with each guest, and carried out her part of the program. A little Indian girl came with the costume characteristic of her race, and did a great deal of talking. There were several others, but my memory does not serve me sufficiently well to describe them.

This is only one instance of the many which I have

witnessed in my investigations. There is one other which may not only be of interest to the reader, but proof of the phenomena which I shall mention. A friend of mine, desiring a private seance for our own family, suggested and secured a certain night with a Sensitive. We attended, there being five in number, and the results can only be appreciated by one of experience in this phase of immortal return. During the evening I was able to waltz with my little guardian angel, and others did likewise. She also danced the scarf dance, materializing the scarf for the dance, and did one other, an Egyptian dance, as she is an Egyptian, and lived during Cleopatra's time. One of the ladies present waltzed with an immortal, once a noted actress, she whistling all the time, as there was no music. My friend did the cakewalk with her in a very graceful style.

An Egyptian guide, my mother, and one or two of my sisters came that evening, and each of the party met several of their friends and guides. I fully recall the suggestion the actress made to me that evening, which was, "not to mention this to the public, as they are ignorant of these laws, and would consider you crazy."

I only mention these facts as proof of what I am endeavoring to substantiate of these laws of nature, of which the public at large are so ignorant and upon which they are too bigoted to inform themselves.

These are a few out of a great many demonstrations of this character which I have witnessed, for the purpose of proving both to myself and the public the truth of these laws governing the various phenomena of immortal return.

By these results I desire to prove the necessity of making the conditions, that we may procure satisfactory results, and illustrate to our fellow man the proofs of our

investigations. By so doing, we may see that the immortal world is familiar with laws of which the mortal world is comparatively ignorant.

The question has been often asked with an assuring air that they were about to foil me: "What is an immortal, and of what do they consist?" This question, although simple, I will answer: "It is the Ego, the spirit, the mind of man, and when it leaves the physical body there are no reasoning faculties remaining to control the body. It can never die, as there is nothing material in which death can take place. It is all mental and exists as it did when in the body. It is no more a spirit than when in the body, but is relieved of that body, as a chicken is relieved of its shell, and will live on forever and forever, growing in intelligence as time rolls by. Death makes no change further than the release of the physical body. The future is only a continuity of this life; all of our senses remain with us just the same and the mind goes on to development." When we can comprehend these facts of nature, we will then be able to realize the simplicity of the laws of the immortal world. When we can realize how perfectly natural it is for our friends, who have spent so many years of their life on this earth plane, and so many of their friends still remain here, to have a desire to return in order that they may be with them, and assist them in every way it is possible for them so to do, we can then realize the truth of their return. Is it possible that the same mind which dwelt here in our midst, with whom we conversed from day to day and argued upon the general topics of the times, shared so many mutual pleasures, from days of childhood to days of more mature years, through trials of adversity and pleasures of prosperity—perchance a mother, who has cradled you from infancy, watched over you and cared for you

through life, during all the ailments incidental to childhood, who has sung so many sweet lullabies with an air of contentment and satisfaction that this was her darling child over whom she was guarding, taking pride in the thought of a bright future when it might aspire to some lofty attainment, passes into oblivion, in which no remnant of these sweet thoughts remain to bless and watch over the loved ones remaining on this shore?

I feel thankful to be able to assure all mortals of this earth that there is a blest assurance that if you do not make the conditions in this life, on the other shore your friends will be in waiting with outstretched hands to receive you and prove to you the truth of which they have so perseveringly tried to demonstrate—that there is a life beyond the grave.

There are many conditions under which they have endeavored to demonstrate to the mortal world the reality of a future life, and it is through the forces of mortals that this demonstration is usually made. Should you find that they differ in different sensitives, do not in haste denounce any of them until you prove their deficiency, as in so doing you will force yourself into a skeptical state which will harm your condition.

One Sensitive may be obliged to entrance in order to produce materialization, while another does not; one may be able to materialize the hands and upper part of the body, while another gives the full and distinct form which is true to their mortal life; again, one may only etherialize forms, which are in the form of vapor. Another impersonates. This is when the immortal controls them in their natural appearance, and talks through them. Another may become transfigured. This is when the immortal clothes and changes the Sensitive's entire physiognomy, even putting beard on the face in order to

make them appear like the one they desire to represent.

I have witnessed all of these and have been able to examine them with the most careful scrutiny. I have been in the cabinet and witnessed this change, the Sensitive being unconscious of my presence, as he was entranced. The clothes were materialized in my presence. Should the investigator be sincere in his work, the immortal world will keep no secret from him, as they desire the world to know these facts, and the one who is earnest and willing to disclose to the world these past hidden truths may receive all the knowledge he desires.

There are many varieties of psychic phenomena, by which the public may, through their own fancied investigations, prove the truth of the immortal return; but what may be satisfactory to one may to another signify nothing. Therefore it rests with the seeker after truth to employ the means by which he may receive the most satisfactory results. After having the various phenomena placed before him, he must determine what course he will pursue, and I shall advise no one to insist upon the acceptance of these natural laws, should they have no desire to receive them, as by so doing, invariably a discord arises which repels the reception of these truths, and when they can understand the importance of applying this branch of science to their stock of useful knowledge, they will accept the course by which it may be acquired.

There must be an experience before the mind is in a condition to receive the knowledge, no matter how much others may be able to rehearse their experiences. Without an education upon the subject, and their early education in contradistinction to all of these new ideas presented to them, it is doubly hard to comprehend what appears to be of such a miraculous nature.

CHAPTER XIV.

TRUMPET.

There are upward of forty phases of mediumship, as I have been informed by a friend from the immortal world. He delivered for my instruction on the use of the trumpet, a lecture of about one hour, in which I received a great deal of useful information apart from the subject which he was discussing.

I consider the phase for demonstration of immortal return by the trumpet to be one of the most intelligent of any with which I am familiar, as you are then able to converse with your friends face to face without interference of any kind from the Sensitive. You are able to question and be questioned not unlike in your own home. Here you may meet your friends in song and jollity. You can, if so desiring, be alone with the Sensitive and your own immortal friends, from whom you can receive such information from the immortal world as they have received in their stage of progression, and on matters of business such as in their power to disclose on this side of life.

An immortal, in order to perform any demonstrations in this life, must have a magnet, or Sensitive, through which they are able to draw their forces, as each indi-

vidual of this earth is possessed of a different proportion of chemical composition, and each having his own special phase, it is only possible for certain persons to contain the proper magnetism to successfully meet the requirements for this particular phase, and then there are several phases of this similar nature. Some retain all of their senses while others are entranced.

This phase may be described as follows: A Sensitive developed by an immortal for this particular phenomenon, under his own supervision, and with the right conditions, which are a totally darkened room in order to produce a negative state, light being positive, sits erect in his chair, with his trumpet—an instrument or tin horn about three feet in length, small at one end and diverging to about three or four inches at the other—placed usually on the end, near the Sensitive.

The wisdom immortal, who is the main guide, controls and directs all matters pertaining to the seance, there being others as assistants. A complete band of a certain number, of which I am at this time not informed, appears to be necessary, although there are usually but two or three who do the work as one observes.

With most of my experience, the immortal desiring to talk, first taps on the trumpet, denoting that some one is there. The Sensitive will respond by asking: "Who is it?" or, "Well," or something to that effect. Then the immortal will take the trumpet and soar it in the air, and begin to talk in whispers or in loud, strong, voice, according to his strength or the amount of experience he has had in this way of procedure.

They hold the trumpet in the air by a repelling force contrary to the laws of gravitation which permit them to soar the trumpet to the ceiling and retain it there if they choose, or float it around the room, which they

have done for me, tapping on it as they soar through the air. I have seen them float a music box weighing thirty pounds in the same manner.

They place their vocal organs inside of this trumpet, and as there is nothing solid to the immortal world, the trumpet does not interfere in the least respect with their spiritual body. Having developed clairvoyancy, I am able to see them, therefore can vouch for this statement.

They draw forces from the Sensitive which they utilize. This something which they use appears to partake of his spiritual nature. It is really a part of him, and for the period of time in which the immortal is talking he is in a semi-dazed condition, if not in a trance, although some are able to answer questions and can comprehend all that is said.

At this period of time, while the immortal is conversing, should a bright light be sprung upon the Sensitive, before the immortal is able to return this force or life principle (of whatever nature it may be, which I regret I have been unable to ascertain), he would in an instant drop to the floor, bleeding at the nose and mouth, or possibly expire, owing to his physical condition at the time.

I speak of the above incident as an acquaintance of mine suffered this experience on account of a child in the next room opening a door of the seance-room, letting in a bright light, and the above effects took place, after which he was laid up for several weeks, unable to follow his vocation. I am able to quote other instances of this nature, in which they became totally paralyzed or suffered other detrimental effects, but knowing only by hearsay, or from articles read upon the subject, I cannot vouch for their veracity.

This conversation while going on is just as natural as

any human voice, and is just as satisfactory. Should any one desire to meet their immortal helpers or guides, this is one of the most satisfactory opportunities that they could ever be permitted to acquaint themselves with.

I have been told that there are those who have been perpetrating frauds on this class of mediumship. Although I have investigated a goodly number, I have never been able to find any of that class, and I am inclined to believe that they are imaginary.

The investigator will observe that on the first appearance of the immortal it is with great effort that he is enabled to give his name, or speak understandingly, which creates a feeling of distrust in the mind of the investigator. Should he proceed to talk in a lively, vibratory voice, the immortal will at once grow stronger, and perhaps speak with a loud, resonant voice, after which he will give his name, former address, relatives and acquaintances, and the cause of the death of the physical body.

A gentleman came to me during one of these immortal conversations and gave his name as Horace D., saying, "I graduated in your class in college." I responded by saying, "When did you pass over there?" His reply was the following: "I was practicing medicine down in Texas, and about a year ago I was out at night making calls, when my horse took fright, ran away, dashing off a steep precipice, killing us both, and not until three days later did they find us. I left a wife and little girl, who are now at her mother's in Arizona, and I think she will be over here soon, as she is mourning her life away." In the course of conversation he asked that he might attach himself to my band, saying, "You have such a splendid influence around you." I thereupon expressed a thankful acceptance, he responding that I

should take his horse, too. After which he showed clairvoyantly to me his horse, wagons and stable, all of which he had prized highly.

I give the above in brief as an illustration of immortal life and the natural laws governing it, with the powers of communicating not only by word, but also by vision.

Through this phase I have kept up communication with a friend in various localities, where on account of business matters he has been from time to time.

A sister of mine residing in New York, in the fall of 1902, was stricken with paralysis. Through two of my guides, both professional gentlemen and immortals, I have been reliably informed not only as to her physical condition, but of all the little details of her home life, and have written her upon these subjects, she accepting them, to the great perturbation of mind of the remaining family.

These visits were made twice a day for several months that I might keep in touch with her immediate condition. They are still continued at longer intervals, in order that I may keep informed as to the natural results of these laws, under which the grand and fathomless universe is so accurately controlled, and the assistance which medical treatment is producing upon her in carrying out this law of nature.

We as a part of nature are placed here to play our role in the assistance of these laws, else we would not be here as children of nature, and not as some suppose, to be a hindrance to these great laws.

When we are able to comprehend our mission on this earth and understand that we are a part of the construction of the principles of which this great universe of worlds is composed, that we play our part in this theater

of human existence, and on our exit, we practice our part in a higher theatrical sphere, when by time, study and experience we may become a light in all-star cast, then we will realize the necessity of making our first venture on this earth plane by receiving and grasping all the knowledge needful to enter this school of acting, that we may not become a simple super, ashamed to show ourselves on the stage of action.

CHAPTER XV.

THOUGHT AND INSPIRATION.

Thoughts are vibratory emanations or fractions of the mind, which are utilized for its accommodation. These emanations, or fractions, are transmitted to any place or distance by means of a magnetic current proceeding from the mind—in earth life—taken from the physical body, with which such bodies are to a more or less degree so charged.

The amount of emanations given off is due to the amount of magnetism the physical body contains, each thought consuming a greater or less quantity of this magnetism, due to the amount of force used in the thought given off. Should a great effort on the part of the mind be made to exert an influence on an obtuse mind, it will require a greater force of this magnetism for that purpose, and therefore cause a greater drain upon the body, which is quite perceptible to the individual giving it off.

The thought is never lost, but returns to the mind from which it proceeded, while the magnetism which it has utilized for its conveyance never returns to the physical body again. This may be termed lost energy. Where there is a great amount of mental energy required

to accomplish labor of that kind, it is essential for the physical body to have as much rest as possible, to be well nourished and to abstain from all that may have a tendency to create a drainage upon it, that a great amount of magnetic force may be accumulated for that purpose. The mind and body cannot both labor at the same time for a long period, as the forces will soon become exhausted, and what then happens? A wreck ensues of both body and mind. The body becomes incapable of retaining a sufficient force to supply mental energy, or neutralize and prevent disease from taking possession of the physical body.

In receiving or giving off thoughts, the body must be in a state of perfect rest, and the mind in repose. The early morning is the time when both are more fully recuperated, and a long and perfect night's rest is conducive to clear and intelligent thoughts.

Sunshine is a great generator of magnetism, and especially where one may exist between the sun and Mother Earth; for instance, in the park or country, where he can commune with nature and receive the benefits of its solitude. Contact with many people with magnetism of various consistencies is more or less detrimental to the mind, for the transmission of these thoughts, as a current of this mixture prevents clear and distinct representation of that mind's desire. Neither can the mind receive as clearly through this mixed magnetism thoughts which it desires to receive. Thought is a living thing, and when transmitted through a highly developed spiritual magnetism it can readily be recognized as such.

When these natural or psychological laws are more thoroughly understood, these principles will be better

comprehended and taken advantage of in utilizing them for personal mental development.

The physical body acts as a medium, through which the mind performs its functions. The physical body furnishes the vehicle through which the spirit, or mind, is able to transmit its thoughts and ideas, precisely as does a spirit of the immortal world by entrancing this same body, in order to transmit thoughts that no mortal spirit or mind is able to understand or know. The immortal utilizes this same magnetic force for its purpose that the mortal uses for his purpose. The immortal mind being the stronger of the two, takes complete control of the body, causing the mortal mind to cease action until it has accomplished its desires, after which it is surrendered to the mortal body again. This accounts for so many negative or uneducated minds becoming spiritual sensitives, although there are very many intellectual minds which by development become extraordinarily fine sensitives, or mediums.

It is in this similar manner that the immortal is enabled to transmit his thoughts into the brain of a mortal, by which mortal may pen in his own handwriting thoughts which he has not, or otherwise would not have been able to have known. This is inspirational writing.

It is through this latter procedure that all natural-born poets are able to pen those beautiful thoughts in verse that reach the heart and sooth the soul of man.

The immortal transmitting these thoughts employs the same force of magnetism that is used by the mortal, thereby creating a greater drainage upon the physical body. When this magnetism becomes exhausted the writer is compelled to cease his work for want of ma-

terial to write, as then the immortal has no further force by which he is able to transmit his thoughts.

The same phenomenon takes place with many of our best public speakers. They have as guides men of great mental ability who have passed to the other side many years ago, and who now in order to continue their work, are infusing their bright thoughts into the minds of those who through their magnetism can carry on to completion the object of their early ambition.

When this exhaustion takes place, by loss of magnetism from a too long exertion in writing, the immortal meets with the same fatigue as does the mortal or writer, and requires mental rest precisely the same. On many occasions I have interviewed them on this subject, and from their own lips have received this information. I therefore would suggest that all inspirational writers should in consideration for both their helpers and themselves refrain from carrying their work to excess.

The immortal world holds its entire communication with each other by this transmission of thought, and it is only when talking with mortals that they ever express their thoughts by sound. I have known them to be so completely out of the practice of articulating sound that it was with great difficulty they were enabled to converse with me, when with a little practice they would resume as perfect an articulation as when on earth.

I believe that it is possible for the people of this earth by developing their finer nature, and by practice to be able to converse by thought transmission, not unlike the immortal world; and when there is an impaired hearing it would be infinitely more satisfactory to all concerned, should they make no attempt to hear. I further believe that nature has provided this means to eradicate in a great measure this unpleasant embarrassment.

After the intellectual mind is fully under control of the immortal spirit, inspiration occurs of some nature following the natural proclivities of the spirit forces; and then those beautiful thoughts in either prose or verse may be penned that reach the heart of the reader.

Circumstances have occurred in which the sensitive when uncontrolled has never been known under the most trying ordeal to pen a verse of thought that would be acceptable in any work of literature. Great inventions, by which the world has been immeasurably benefited, have been brought out through the mind of a sensitive, by some immortal who has been in earth-life of an inventive mind, and sciences of various nature have been assisted under like circumstances.

These incidents prove to the reader that the development of the spiritual nature of man, which in so many instances has lain dormant, will admit of the transmission of the immortal forces by those natural laws through the brains of mortals, and the public benefited by an experience of thousands of years.

Should nature provide a law merely for this little earth and not provide us with a future life and dwelling place, it would have been better by far had we not existed at all, as the enjoyments we receive here would not repay us for the suffering and disappointment that we encounter; and to rid this earth of all animate life would be a great blessing for nature to bestow upon us.

The laws of nature with which we are not familiar are not unlike all new inventions and subjects with which we have not acquainted ourselves. The alphabet to the child is a mystery; he can neither see what it is for, nor why it should be learned. How the piano could be played with such dexterity to the uneducated mind is a great mystery. The city to a child who has been

brought up in the country is as much of a mystery as those unknown laws of nature are to us. What is a hidden mystery to the uneducated mind, is scarcely a consideration to the scientific mind.

Thus we go through life with mysteries coming and vanishing, as we pass on to the various stages of development, and still the mind becomes shocked with the first knowledge of new ideas or phenomena, as they are then called, and yet they are as old as time. We will never become accustomed to new sights or ideas, but that a shudder of awe comes over us at our first knowledge of their existence. It is only by time and acquaintance with these once mysteries that we may ever learn and understand their scientific truths.

Should the child on first sitting at the piano say to himself, "This is an instrument which I can never understand," and continue to think that way, he would never master it in all of its sweet melodies. Neither would the philosopher have worked out all those grand and noble scientific problems that have given enlightenment to the world, by which we are able to understand clearly the laws of natural forces, and our lives made easier and our pleasures and comforts greatly enhanced.

When we can feast our minds on these grand and noble thoughts and realize the development in these laws of nature which have released us from the dungeon of ignorance and superstition, and opened the windows of the soul to all of our beautiful surroundings, that we may see with clear and intelligent vision the benefits of progression, we should express in thankful terms our gratitude to the fathers of thought and invention.

We today are living in the greatest period of progression that the world has ever known, and with the startling scientific developments of today, it does appear that

any thinking mind would hesitate to declare against new discoveries or truths, without at least seeking an investigation.

It is unnatural for the investigating mind to ever be at rest, and it is to the workings of this mind that the world owes all of the intelligence it possesses, of whatever nature or form. The food we eat, the clothes we wear, the pleasant music that cheers us by its melodious vibrations, the portrayal of life by theatrical devices, the assistance of nature in the delicate cultivation of flowers and shrubbery, and the magnificent homes with all their modern conveniences in the way of heating and lighting—these, and more than these, we may credit to the philosophical mind; yet the less thinking world will strain their efforts to retard progression.

The immortal world today are making strenuous efforts to assist this mortal sphere in its strife for intelligence and enlightenment upon all matters that will give consolation and satisfaction in the strides of progression. They are striving to demonstrate to the people of earth more clearly the perfect laws of nature under which the immortal world is controlled and by which that mist of darkness and doubt with all of its superstition may be cleared away.

Through these inspirations we are able to receive the transmission of thoughts from sages who have lived thousands of years, with their collection of useful knowledge, that man could not in his short time ever gain with the most acute intellectual faculties. Could uneducated Shakespeare, without the inspiration of some lofty mind, have written the works of so grand a character, and so true to nature, that the world holds them as masterpieces, with which it endeavors to fill its brain, that

it might quote his sayings—a work pre-eminent for all ages?

Could Robert Burns, an uneducated ploughboy, have written his poetical works, that have touched the hearts of the world for all generations since his time? Emphatically, no. To the world of knowledge it would be absurd. It would be more than a miracle for such to be accomplished.

All of our greatest writers of today receive their grandest and most noble thoughts through the immortal world. A man who is born with natural instinct of poetry in his mind will always be a poet forever and forever. The same will be true of all other branches of useful knowledge. As they go on to a higher stage of development, they grow in knowledge as time rolls by, never ceasing in the growth of intelligence, and some day they will find some poor, struggling mortal through whose magnetism they will be able to impart some of their store of useful knowledge, to the great satisfaction of the receiver. When this is once established, and the mortal receives and applies it to a useful advantage, he can assure himself that they will remain with him until he passes from this stage of action, always coming at his beck and call.

I wish right here to explain more fully how the communication is established between these two souls.

An immortal comes to you because he sees an opportunity to assist or be of service to you, and as all of their work consists of doing good, as helping mortals, or immortals, whichever they can do to the greatest advantage, he, observing that you contain a magnetism not unlike his own which he can utilize to his great advantage, attempts his work, and, if accepted, lays out his plans and carries them out so far as is possible so to do.

Should he be able to impress you with his presence, or cause you to be brought to an understanding by demonstrations, he will assert it, and then will be in a position to develop your latent spiritual powers, that he may use you to the best possible advantage. You will then receive in full the benefits of thousands of years of research and experience. This explanation proceeds from personal experience which I feel it my duty to give to humanity for their further information.

There are many writers and inventors of today who are receiving unconsciously benefits from the unseen forces, who may never know from what source their knowledge proceeds. Yet they wonder how it was possible that they ever should have thought of things apparently so foreign to their surroundings or previous education.

Many times I have been interrogated as to how and when an immortal friend was aware that you desired him. They establish a magnetic chord between you and themselves through which they keep informed of all your doings, and are probably with you during your waking hours, going to their spiritual homes only while you are slumbering. Your guardian angel is the one who keeps the most vigilant guard over all of your movements, and in every instance may call others when he or she may deem it necessary, as they all have their own work in their own sphere to do for their own progression.

My guides, or benefactors, as they may be called, have requested of me should they not be present when I desired them, to demand them by calling them by name and saying, "I want you now. Come to me."

I first declined to make this demand, as I could not feel that I had a right to take this liberty with those whom

I knew to be my benefactors, and expressed as much to them. Each replied, "I insist on this, as I belong to you." It was a long, long time before I could become reconciled to this command, but have eventually fallen into the way of doing so.

They come or go at will. Distance is no consideration. Where their minds desire to go, there at that instant they are. They may float through the air at leisure if they so desire. In fact, they travel as your own mind, as it is their minds that live. Thoughts being fractions of the mind, they may think of a person or place, and not go there, as it is only a fraction of that mind. We may think of a person or place, and it being only a fraction of our mind, the remaining portion of that mind may be with us. The mind may be trained to send out as many thoughts as we desire, and yet the mind proper is still with us. When they go to accomplish a purpose the mind goes, a thought will not do, as that fraction of mind will not accomplish the purpose. When they float through the air they utilize a repelling force which repels gravitation, and with this force they are enabled to carry articles of great weight. In this act they dematerialize the object that they desire to transport. I have known them to dematerialize flowers and pass them into a house, and then materialize them again. I have witnessed this phenomenon on several occasions.

I have been informed that upon one occasion they brought a skin of some kind—I have forgotten what—and several small instruments from India to Australia, for a gentleman and dropped them on a table in the middle of the room, with the doors and windows closed. This last statement I am unable to vouch for.

There are many laws of nature that I know exist, that I am yet unable to account for. This I do know, that

it is possible for them to pass solids through solids, or, rather, that they are through these laws enabled to separate solids into particles of so fine a nature that they can pass them through a brick wall, and then to rearrange them into the same solids again. These laws of nature will at some future time be understood by the mortal world. To the immortal world there are no solids, and they are able to pass through a brick wall as easily as through an open door. I was amused to hear the immortal mother of my friend talking with him upon the many wonderful things she had learned since in the spirit world, and among the many she remarked, "Why, my son, do you know that I can go right through a solid brick wall?" She evidently retained the same natural desire to disclose all of the wonderful things which she was able to do, as in earth life.

This same gentleman, a very bright business man, is developing the phases of both trumpet and materializing just for his and his immediate friends' diversion, in order that they may be able to see and converse with their own immortal friends at will.

I am pleased to see the many bright minds becoming interested in a way that will bring the less intelligent to realize that there is a life beyond this, and that it is necessary that they shall gain knowledge in this life in order to gain a life of knowledge and attainments on the other shore. Preparation for that future life will fit them for a higher life on this earth plane, and the public mind will rise to a more lofty standard of intelligence.

CHAPTER XVI.

AFFINITY.

The study of the laws of nature and their influence upon earth-life is too little understood by the public at large for them to appreciate and enjoy its workings. People of the lesser spiritual nature are born into and pass out of this world, scarcely realizing that there was ever such a law existing. They are not unlike Harriet Beecher Stowe's famous Topsy, "just growed."

They follow the laws of the church, regardless of sciences, the latter never appealing to them, and that condition exists today, and will continue to exist until the world is taught self-reliance. The church is not a support to lean upon for a future salvation, but there is a law of nature by which their future life is governed and controlled. It is the conscience only that gives them their standing in the future life, and a life here of ignorance and indolence metes out to them a life of like nature over there. They may then realize the necessity of studying the laws by which this as well as the future life is controlled.

Self-reliance should be instilled into the human mind from infancy, and mankind be taught to regard the principles and laws by which life is protected and controlled,

that a life of intelligence and usefulness may be led regarding and respecting the welfare of fellow man. These are the true principles of the laws, and if regarded and lived up to, the salvation of the soul will be assured.

The law of affinity is one in which the human mind is deeply interested at the present time. There are articles touching upon that subject discussed through our literary organs, and the public are gasping for at least one breath of enlightenment.

Affinity is one of nature's fundamental and important laws. It is the law by which not only the animate but inanimate structures of the universe are held in perfect unison.

It is affinity that unites the molecules of all metals, enabling us to utilize them in the various ways for our own comforts and pleasures. It is affinity that joins the two poles and creates the current of electricity. Affinity attracts all animate life toward each other, and when it comes to the human family we should tread softly for fear of mistake. Two men may have an affinity in a business way, and not in a social or literary way, while two others may be affinities in literature and not in social or business life. The same of women, each having their affinity for some phase of life. The greatest affinity—as true to nature—exists between the two sexes.

These are nature's uncontrollable laws, by which the world is populated, oftentimes by mistake in violation of these laws. When two souls are united in bonds of matrimony, after the period of attraction from passion, dress, or worldly surroundings has vanished, and they begin to understand that they entertain no love for each other, that there is no spiritual affinity existing in their souls, they should no longer remain in this bond of wedlock until children are born with a curse of crime

congenital in its nature, proceeding from this criminal union, the result of the violation of nature's laws.

A child born of such parentage must partake to a greater or less degree of that wrangling, repelling nature, and what is the result? Our prisons and asylums are filled with these poor, pitiable creatures, for which none other than their own miserable parents are to blame. Yet the clergymen and many other idol worshipers, who have no idea whatsoever of the true laws of nature governing this procedure, will insist that these two unfortunates, regardless of their mental torture, and the crime they are committing in bringing criminals into the world as a curse to progression, shall live as they term it, in matrimonial wedlock.

In reading their articles upon this subject I have formed toward them a feeling of disgust, and yet of pity, for their display of ignorance.

Should these religious pilots take time to educate themselves upon this subject, and act in accordance with the laws of nature, crime would to a perceptible degree be diminished. By teaching these principles from their rostrums, the world may to a great degree become enlightened upon this important subject.

When people are able to discriminate between love and passion, and when parents will cease to arrange marriages in their families for financial gain or title, crime from this cause may be averted.

There is but one real and true affinity existing between two souls. Many marriages may be made where two souls may be joined in love, and these souls united in harmony while here on earth. It is not necessary for a perfect affinity to exist whereby two souls of the opposite sex may live in harmony during the natural existence of mortal life, as both may contain a magnetism that is

capable of blending, thereby creating a union that may appear inseparable so far as this life is concerned. This union, without the knowledge of the perfect affinity, and with a little forbearance on the part of each, may continue as pleasantly as physical life could desire; but on reaching the immortal world, they may discover that their only and true affinity is in waiting for them on that other shore.

This is a condition that mortals, or immortals, cannot control. It is nature's law and cannot be averted. One is not perfect without the other. These two minds may be born at different periods of thousands of years, but the one must of necessity await the coming of the other. These two are called soul-mates.

I have conversed with immortals whom I knew on this earth upon this same subject, six of whom were married and had families while here, and each on entering the immortal world met his soul-mate, or affinity. There are no sexual jealousies there—these earthly conditions being left behind—they live in perfect harmony, associating with husband or wife, if they be there, with the same loving tendencies as in earth-life. Yet these affinities dwell together in their own spiritual homes.

I conversed with a lady who had been in immortal life for upwards of 2,000 years, while her affinity or soul-mate still exists on this earth, I being acquainted with him. During our conversation I asked what might have been her condition prior to his advent. In reply she said, "There was a certain discontentment existing within me, the cause of which I did not know. I wandered aimlessly about in search of perfect tranquillity, until he was born, and at that moment I came to him as two magnets would come together, and from that time I found peace." These were her words verbatim.

She further stated that when he came over there they would go on together forever and forever, accomplishing their work, and that she, being in the sixth sphere, would not proceed higher until she had helped him to her own spirit home.

It is perfectly natural for them to assist the mortal with whom they must go through eternal life, to all the intelligence possible while on this side of life, that they may appear to the greatest possible advantage on the other side of the grave. It is one of the laws of nature to assist those who are nearest to you in progression, that they may aspire to some lofty end; and as that same law makes these two souls inseparable, one being imperfect without the other, the two finally making one whole, that assistance is for their own personal benefit, completing the further existence of human souls.

This solution of the union of souls problem was given me by several of my immortal friends, that the true laws of nature governing the future relations of these immortal souls may be more thoroughly understood, and the people of this earth need not grope in the dark.

It may not be necessary to await the advent of immortal life in order to meet the affinity of souls, as this life may and does afford that pleasurable opportunity, but as earth-life affords a so limited privilege of mingling with the world at large, and the spiritual nature of man being so imperfectly developed, it would be difficult to fully realize that perfect magnetic attraction that exists in this perfect affinity without opportunity affording a personal contact of those two souls on this earth plane.

When these two souls have met in unity, it is with no great difficulty that we may be able to observe that affinity, as there will then exist a unity of thought, a serenity of mind and an avoidance of perplexities of conscience.

These two souls existing in this life at the same period of time without this pleasurable opportunity of union, and the spiritual nature of man not being developed as in immortal life to recognize these magnetic attractions, must necessarily await the development of a future life.

"What God hath joined together, let no man put asunder" is the quotation used by the Christian religion in proving to the poor, ignorant world that they should remain in wedlock, regardless of the murderous passions arising from an unhappy, ill-mated, unfortunate marriage. These principles are so thoroughly instilled through the teachings of the church that through the fear of excommunication from that church, thereby losing their souls, they will suffer the experience of mental and physical torture and connect themselves with the crime of populating the earth with lunatics and criminals.

What nature has joined together no mortal or immortal can put asunder. That is nature, and so it must stay, as there is no desire to do otherwise. Should the churches desire to teach morality, I advise them to lay aside the Bible as a book of guidance in that direction, it being filled with immorality.

There are eminent characters in this cherished book of reference, upheld as examples for the world to follow, who will outstrip by far in immorality those of the civilized world of today.

King David, with his many wives and concubines, a man whom the world fell at his feet to worship.

King Solomon, with the many women attached to his household as wives and concubines, and his songs of passion. (Yet his wisdom we cannot but admire.)

His son, King Rehoboam, following in his father's footsteps, and many of the following generations.

That the present generation could by a higher spiritual development arise to the present standing, with all of that immorality which the guide of religion holds out for the young mind to accept, is to me a mystery. Then again I find a discrepancy. Laws have been arranged in contradistinction to the laws laid down which reach the other extreme, by only granting one marriage to continue through mortal life, regardless of the unhappiness and discontent to which it may give rise with the ultimate criminal results.

Now, laying aside nature's laws, what are we to believe? Man makes one law, and nature another. We must decide between the two, as there can be no go-between; man or nature must be wrong.

The thinking mind will choose the latter, as with the store of knowledge of these natural laws, it is more capable of comprehending them. The mind with its enlightenment should act as preceptor for the seekers of truth. At this juncture science comes in with its natural laws and asserts itself.

Because immorality is displayed by the characters of the Bible, it makes nature none the less true; neither because many of these characters possessed a multiplicity of wives makes it right or necessary for the people of to-day to do likewise. Neither is it necessary, because the Bible was written many years ago, serving its purpose at that time, for us to fall down on our knees and worship it, or take it as a guide to live by.

We may accept from it the bright thoughts and true sayings, and treat it as any other book, and no harm may come from it; but to accept it as a whole, to fit us for our future life, it is a failure.

When we stop to consider the many doctrines and beliefs, sects and creeds, for which it lays the founda-

tions, it drowns all desire for inspiration or beauty of spiritual serenity.

Should we throw aside all of these unqualified religious mind instructors and teach the human mind the difference between right and wrong, as man to man, to protect the physical bodies and develop the minds, both morally and spiritually, with an aspiration for noble thoughts and deeds, we have then accomplished a purpose. We then have followed out nature's noble design, and averted superstition and bigotry, that are detrimental to the progressive world.

CHAPTER XVII.

HARMONY.

For a perfect condition of mental development, and for the reception of spiritual influences, there must exist a condition of harmony—harmony of thought, harmony of mind, harmony of conscience, harmony in the daily walks of life, harmony with those who surround us, and harmony with the immortal world. With these conditions we may be at peace with all mankind; with these conditions our homes are made happy; with these conditions our conscience is clear, and with these conditions, life is a heaven and a paradise. It is not always that the human mind may be in this state of existence, as earthly conditions are such that conflicts of mind, of thought, of acts and deeds, and many things rasp upon the mind and jar the more sensitive and finer nature of human life.

Should these not exist there would be no crime, there would be no diversity of opinion, and no adversities in life. It would be a state of perfect existence, a condition which the immortal world could not supersede. There would be nothing to prevent man's progression; there would be nothing to interfere with the development of great minds; there would be nothing to abbreviate the physical life of man; and there would be nothing to pre-

vent a home in the higher realms of eternity—in fact, this world would be a world of perfection. But these things do not, neither can they, exist in earthly life. Life is too primitive, too young, too uncultured, too undeveloped for such an existence.

Time and experience must produce this result and in these few short years of man's existence in mortal life it cannot be accomplished.

Physical interferences have their tendency to conflict with the harmony of life. Bodily ailments, aches and pains disturb the mind and interrupt the harmony existing therein. Conflict with other mortals and diversity of opinions and thought tend to disturb the harmony of the human mind. Dogmas and skepticisms that fill the human brain are serious drawbacks to the harmony of souls. Fears and disasters have their irritating tendency. Selfishness and bigotry are perturbing elements to spiritual harmony. Jealousy creeps in and excites the mind to anger, and through this, unscrupulous minds are created. A desire for wealth creates an inclination to injure a fellow man, and poverty incites a longing for unlawful possessions. Vanity is a perturbing element in man, which breaks the harmony and irritates the soul. A desire to aspire beyond other mortals encroaches upon the rights and privileges of other men. Pride, reaching out beyond its prerogative, disturbs the harmony of human souls. Love and passion play their active part in their roles of harmony's interference.

All of these elements of harmony's interference the human mind must contend with in its progression and reception of spiritual influences. The mind must possess charity, forbearance, unselfishness, patience, earnestness, sincerity, and love to counteract these perturbing elements of human nature, and when we are in possession

of all of these spiritual attributes, we then will be in a condition to forbear with all the difficulties and trials to which mortal life is subjected.

It is forbearance with each other that creates the harmony with men that leads them on to prosperity. It is forbearance that creates the harmony between husband and wife that makes the home a place of contentment and love. It is forbearance that creates harmony in whole families of brothers and sisters, fathers and mothers, that makes their homes a paradise, with no desire to wander therefrom, thereby avoiding evil influences. It is forbearance that creates the harmony with friends and associates that enhances pleasures. It is forbearance that creates harmony between teachers and pupils and promotes a rapid educational growth of the mind. It is forbearance that creates the harmony between employer and employee that may avert disturbances, and procure the greatest results from labor. It is forbearance that creates the harmony between man and man that right and justice may prevail and complications of litigation be averted. It is forbearance and harmony that create union of thought, forbearance and harmony that create union of states. It is forbearance and harmony that keep nations at peace with each other. It is harmony that connects the worlds by nature's laws, as harmony is nature personified. It is harmony of thought in literature that appeals to the heart of man. It is harmony that gives the rhythm to verse, and the muse that lulls the soul to peaceful rest. It is harmony that creates sweet melodies in music's tuneful sound that wafts the soul to lofty realms of blissful peace.

It is harmony of the spirit, the soul of man, that inspires his mind to lofty thoughts and a desire for all that is right and good. It is the harmony of spirits that gives

man inspiration for elevated thoughts and ideas. It is harmony of spirits that gives man inspiration to invent, devise and manufacture implements of utility. It is harmony of spirits that inspires the mind to write those beautiful thoughts that the world may read, and improve thereby their intellectual faculties, and elevate their souls. It is the harmony of spirits that inspires the mind to create the thought in verse that soothes the soul. It is the harmony of spirits that inspires the mind to create that tuneful verse that appeals to the soul of man. It is the harmony of spirits that inspires the mind of man to assist, instruct, and elevate the ignorant and neglected mind to a higher life of progression. It is the harmony of spirits that inspires the mind to revolt against oppression and serfdom, that they might rise to a level with the progressive world, and enjoy the privileges that nature has so kindly endowed them with. And, lastly, it is the harmony of spirits that has inspired man to the higher plane of creation, by which his influences are felt and realized over the entire civilized and intellectual world. It is by this harmony the immortal world is enabled to return to man of earth and infuse in his brain the bright and lofty thoughts of his own intellectual nature of many years of practice and experience in the lofty realms, where nothing but goodness and purity of thought can emanate.

It is not until this harmony can exist in man that the immortal world will ever be able to reach mortals and inspire man with a knowledge that they possess and he is so greatly in need of. It therefore behooves him to practice these principles, that he may be able to permit his immortal friends to take possession of his mind and assist in those thoughts that will be of the greatest possible advantage to him.

When man is so conditioned the immortal world can and will readily come to his assistance and help guide and direct in all that may be beneficial to weak and primitive souls in their struggling effort to progress. It therefore remains to prepare for the acceptance of this gratuitous knowledge.

CHAPTER XVIII.

SPIRIT OR MIND—ORIGIN.

So far as the origin of the physical body is concerned, the scientific world has a pretty clear and comprehensive idea, and in this brief work I will not take up that subject for discussion, but ask the reader to appeal to science for information. I only desire to dwell upon the physical body so far as its relation to the spirit or mind is concerned. It is the spirit in man of which the world desires to know the origin. In order to give a clear and comprehensive idea of the spirit nature I will take up only the present development of the spirit or mind for discussion. As nature has provided a male and female of both animal and vegetable life to produce its kind, it is from this we will proceed.

All nature works upon the same principle, and through this process of nature both animal and vegetable life exist. All observers are aware that vegetable life must have its union to reproduce its kind, and thus we may see in the mulberry tree one of the male bearing no fruit; the other, female, producing its own kind. These two trees have their natural union through the laws of nature, in which the female is impregnated through its ovum, or blossoms, and attracts the atoms of the

life-giving principle of the atmosphere, reproducing life of that same nature. Every life of nature, either animal or vegetable, exists in pairs for the purpose of reproduction. Should male and female of the animal kingdom be totally ostracized from each other, and there be no personal contact of the sexes, it would be an impossibility for reproduction to take place; but on the contrary, as affinity or the law of attraction draws together those of the opposite sex, the existing passions with which nature has provided them act in unity, with the final result of impregnation. This last result terminates in the development of a physical body. At this stage of development, what takes place? In all nature at this period a separation from the maternal body is the result, and then comes the great secret of spirit life. The ovum of spirit life exists in the air we breathe. The active forces controlling and governing the universe are composed of atoms or particles of a minute nature, but consisting of the force and energy of animate life, they being the life-producing principles of both animal and vegetable life. Without these principles life of the animal or vegetable kingdom would or could not exist. It is this force that keeps in motion the air we breathe. It is this force through which the magnetism is generated that holds all earthly bodies in apposition. Through this force the earth makes its revolutions. Through this force sounds reach the ears, and eyes receive their vision; and, lastly, it is this force which by its impregnation into the brain of the new-born infant produces the mind and soul of man. There is a diversity of opinion in the immortal world, so far as I have been able to ascertain, as to the origin of this force; but it has existed for an indefinite period, doubtless from the beginning of time.

Upon the appearance of the infant into the surrounding atmosphere, through the laws of nature, there is a persistent and unexplainable desire for breath, and that breath is the breath of life, as at that moment this atom or spirit body in its primitive form is taken in with the atmosphere composing this breath, and at once spirit life springs into existence. The moment this breath takes place the infant is a spirit, as much as will ever be in all time to come, and at that moment the development of the spirit takes place in the cells of brain tissue. This is the spiritual or life-giving principle of the brain of man. Without the life-giving principle the infant would be none other than a lump of flesh ; neither would or could there exist in the flesh life, animation or thought. This is the principle of the mind of man ; for at that instant development of the spirit nature or mind of man begins and passes on and on through its progressive stages to eternity. The brain of the physical body is a house or habitat for the impregnation or development of that spirit life.

The physical body being well nourished by sustenance provided by the laws of nature, assists in the development of the spirit nature or mind. I wish to impress more thoroughly upon the reader the importance of the recognition of the mind consisting of one and the same life-producing principle as the spirit of man. The mind, or spirit nature, by development of the physical body, takes on the form and likeness of its developer, the physical body.

When the physical body has performed its functions, like all other animal and vegetable life in nature it goes into decay, and death ensues. At this moment the spirit separates from the physical body and passes on to the

future life that nature has so kindly provided, continuing in its development and progression to eternity.

Should life be cut off prematurely by accident, murder or self-destruction, the mind or spirit will pass to eternal life undeveloped, and not in keeping with the laws of nature, as they have so divined, and with greater difficulty will the mind be able to develop as it otherwise would under the care and protection of the physical body. Therefore it is the duty of man to live and protect himself in accordance with the laws of nature, that the spirit which exists in him may progress to a high stage of enlightenment, and to gain all the knowledge that is in his power so to do, prior to the dissolution of the physical body. Life of the physical body, being of so brief a period, it is impossible for the mind to develop to a very high state of intelligence in so short an existence; therefore were it not for the assistance of intelligent minds that are existing in immortal life, who so willingly and earnestly assist and inspire it with their beautiful thoughts, the mind in earth-life would not pass on to a very high state of progression.

The blessings of which we are possessed of a glorious liberty and free-thinking nation are a source from which the mind is receiving great benefits. There are on earth no other countries where progression is so rapid as our own, this glorious United States and allied republics, and the time will come and not so far distant when all nations of this world will be in keeping with this same trend of political thought. The spirit world today is striving and struggling with the world for our liberty—liberty of thought, free expression, liberty of religious views, liberty of the human mind or soul. Tyranny must be suppressed, for under it progression can be of no avail. The mind cannot pass to a high stage of spiritual de-

velopment when suppression and tyranny predominate. The heads of tyrannical countries will give way, they will know not why, for the immortal world will infuse into them tender and gentle thoughts, a desire to see the human mind relieved of oppression that it may aspire to a more lofty aim. This time is rapidly approaching; although we may not live to see the day, not many generations will pass ere this glorious time will be at hand.

The influence of the government of the United States is making its impression upon other countries. By its liberties it is fast becoming one of the greatest nations of the world, and in the minds of thinking people America stands at the head. Why is it so? Simply because of free thought and liberty, the advantages which it gives over other countries for mental development and spiritual advancement; and for this reason people of other countries are fast emigrating to our shores. Other countries are gasping for a breath of this human liberty and are asking to be accepted into the fold of this great republic, all of which is from the influences of the immortal world.

The spirit, the Ego, or mind, is all there is of the intelligence of man, and all has proceeded from one single breath of atmosphere, through which was inhaled the single atom of life-giving principle of this great universe. Therefore we are a particle of this great universal force of nature. It is through this atom we are brought into action and play our part of nature's role and will continue this part on to eternity, only changing through time's progression.

The spirit or mind within us is influenced to a greater or less extent by our physical bodies, further resulting from parental influences of past generations; in other words, the parental influences are instilled into foetal

life, and when cast off from the maternal body, on receiving the spark or atom of nature's forces, that embryonic form or spirit of man in its primitive stage is susceptible to physical influences, thus accounting for family characteristics.

A similar condition takes place on the return of an immortal to this earth by the magnetic influences or personal characteristics of a medium or sensitive, through which they are able to come. The characteristics of the sensitive do always to a more or less degree exert such influences over the immortal, and therefore it is only possible for the immortal to exert the perfect influences of his own nature, clearly and distinctly, by a personal and direct exercise through the brain of the mortal whom he desires to impress; otherwise by infusing thoughts directly into the cellular tissue of the brain of the individual whom he desires to influence. These mental conditions may not then intermingle with other mortal influences. For illustration, allowing our friends of the immortal world, with whose personal characteristics we are perfectly familiar, to come through a sensitive or medium of a selfish and jealous propensity with which we are acquainted, we will observe that they will partake to a greater or less extent, owing to the length of period that they have existed in the immortal life, of these same jealousies or selfishness of the sensitive, oftentimes to such an extent that the sitter will imagine it to be the sensitive exerting his own mind, causing him to become skeptical. This condition compares favorably with parental influences over the minds or spirits of men who have dwelt together in earth-life.

To illustrate still further, an immortal returning to the mortal world, desiring for a purpose to utilize an astral of some unfortunate who has in earth-life existed as a

drunkard, murderer or man of ill thought, may by this influence take on these same conditions and require a long time to extricate himself from these influences. The further this mind or spirit of man progresses the finer will become its nature, casting off all primitive or coarse conditions as it progresses. This is a condition that exists in the mortal and immortal life, and the further that mind progresses in the immortal world the more it casts off its coarser or less refined conditions, and as it advances to a higher sphere in the immortal world the finer it will become in intelligence. It requires a greater amount of intelligence to aspire to high and lofty realms. When one of that high condition of immortal life returns to earth and infuses his thoughts into the brain of man he may receive high and noble thoughts which the world will be able to realize. When we are able to comprehend that the mind, the Ego, the spirit of man, is all there is of life, that this old physical hulk is nothing but a shell for the mind to inhabit, then we will not allow ourselves to dwell so much upon this physical body. We will refrain from so deeply mourning the loss of the body of our friends when cast off in order to make their exit from this physical life of action, and to enter upon that other shore for a higher progression. We will realize by our physical development that our friends are with us at intervals to help, guide and direct us in this mortal life, and to infuse into our minds bright and intelligent thoughts, of which they were kept in ignorance on account of many dogmatisms and superstitions while on this earth.

I do not wish to have the reader labor under an impression that the immortals returning to this earth are influenced or guided by mortal conditions to a greater extent than the mortals, as minds of earth are influenced

to a greater or less degree by those with whom they associate.

There is no man of business talent or mind who does not desire when holding a conference with his fellow-man upon a subject of personal interest to exclude all other minds from that conference, as by so doing there will be no influence exerted over that mind, and he may be able to arrive at a more clear and thorough understanding of the conditions of that mind upon the subject under discussion. We are all aware that we are able to get a different view from all persons under like conditions.

When we are able to recognize the fact that death of the physical body makes no change in the mind of man, except by mental growth and development, we may see more clearly and realize more fully the conditions of life existing in the immortal world. We may then be able to realize that the death of the physical body is simply a change of condition, and life goes on precisely as did it here in earth-life; the only change taking place is the casting off the shell which the Ego, or spirit body, inhabits, and a natural higher development takes place.

Should any physical defect exist in the brain of this new-born infant, either of a hereditary or congenital nature, that the structure of the brain should not be of a sufficient character or proper organization to receive or transmit thoughts of intelligent nature, the spirit ovum would be unable to develop or progress during the period of existence of this physical body. The mind would then remain in its primitive state, or a state of idiocy, so long as the physical body existed, after which it would undergo a course of treatment in a hospital or sanitarium for such conditions in the immortal world.

Minds which have formerly existed on this earth and have followed their profession in that line of science would in the immortal world supervise the treatment and education of this mind, until it was restored to a perfect state of consciousness and able to receive knowledge of a progressive character.

Should a mind be defective and unable to develop through the lack of proper nourishment to the brain tissue, and never receive a sufficient vibratory force of brain structure to enable it to proceed to a state of development, this mind at the death of the physical body would be treated likewise.

Should the spirit or mind of man suffer from over-exertion and its proper support be shattered in a way that it should pass into a state of insanity and never recover from this condition during the life of the physical body, that same mind would pass into eternal life in the same state of insanity, and would of necessity experience the same treatment under the hands of scientific men of the immortal world.

Should a mortal through shock of the brain pass from mortal life before that mind should recover from the shock, that mind would pass into eternity in that same unconscious condition and go through a process of similar treatment.

Should a mind be paralyzed by intoxicants or drugs of whatever nature or form they may be, and never come to a state of realization or consciousness before the death of the physical body, that mind would pass into immortal life in that same unconscious condition, and would be accepted by his guides, and taken to a hospital or sanitarium and experience the treatment of scientific men until it was restored unto perfect consciousness.

At the carboniferous period of this earth, when the

soil was in a condition that the germs of vegetable life could take root and flourish, then the seed or germ of vegetation existing in the atmosphere impregnated the soil, and from that impregnation a spontaneous vegetable growth issued, such as since has never occurred.

Had it not been for this atom, this existing vegetable life, we would never have been blessed with the beauties of flowers and foliage that the earth so abundantly produces. Neither would we be endowed with the many beds of coal that now exist in the earth for the fuel or heat-producing force that runs our great machinery and heats our dwellings. Nature in its great work has produced all these for man's own blessing and comfort.

On the other hand, had it not been for this germ, this spark of life, man would never have existed, and should it be exterminated from the atmosphere animation would cease. Were it not for the spark of life-giving principle this atom, this germ of life, when the infant is born into the world, the impregnation of the brain of this infant with the spirit of life, the germ of human existence, would not take place; therefore a new soul would not be born. Man's existence is not unlike the vegetable existence. All nature, in whatsoever form it may exist, is governed by the same laws. We may be asked in what form of life the infant exists before its departure from its mother's womb. The spirit of that mother produces that foetal life. This same spirit gives it force and activity so long as it is connected by the same circulation as that of its generator, the mother; but when it is expelled from that generator, or mother, it is lifeless. A change must of necessity take place. That change is a new impregnation of the germ of the life-giving principle of man, and by that impregnation

another new soul is born to experience the life of many who have witnessed the same metamorphosis.

The germ that produces the lily cannot produce the rose. The germ that produces the pine cannot produce the oak. Each has its own distinct feature, and yet all partake of vegetable life. The germ that produces the mind in one is far different from that which produces the mind in another. The soil which this seed impregnates may be capable of producing vegetable life of a different nature than may be produced by another soil, not unlike the principle of the human family. The germ that may be implanted into the brain of one child by that composition produces one mind. A germ that may be implanted into the brain of another produces a far different mind; yet they are all of the same human family.

On observation we discern that there are no two minds precisely alike. In the vegetable kingdom there are no two trees precisely alike. No two roses look alike, and yet to us the perfume may not differ. You will observe many times two minds which may run in the same channel, yet on close observation there is a slight difference. We may explain this as being caused by education or early training. Certainly, that may be true; but by giving them both the same opportunities they are very like each other, and yet there still exists a slight difference, as in the physical body. There are no two faces that are exactly alike; nature has so designed that they may be designated. The same is true of the vegetable kingdom.

Two children may be born of the same mother, at the same period, each brain being impregnated with the germ of life. Those two infants resemble each other so closely that they may with difficulty be distinguished

from each other, but as time goes on and the spirit or mind develops the features may change. The question then arises, Why is this change? It is the spirit within, it is the life principle, it is the germ of that life which may be of a different nature that produces this change.

These two distinct germs of life are two distinct minds, and the mind, being a controlling influence over the physical body, produces a physical change. On the other hand, a particularly different composition of this brain tissue may culminate in the development of different principles of mind, and then these minds react on the physical body; either may be the cause.

Nature has not designed that each mind should be the same, as then there would not be the variety that now exists, and it is the variety of minds that make up the composition of this world of human existence. Each of these minds produces different thoughts, different thoughts produce different ideas, different ideas develop into different structures, either mechanical or literary; one helps the other. Were it not so, we would be unable to have the assistance we require in ideas for inventions or constructions of either mechanical or literary efforts. One mind desires to till the soil, another is an astronomical calculator. One may be a machinist, another may utilize that same machinery, each having his own separate and distinct mind and desire for his vocation in life. When we stop to think that all these minds are produced from atoms of forces in the universe by impregnation into a little lump of human flesh, it is marvelous in the extreme, as are most new thoughts.

However, on close observation and study and insight into the great world of nature's laws, they cease to be marvelous. The same of the immortal world when the new light is opened to the mind of the ignorant, that

there does exist a life of eminence and renown beyond this earthly plane. At first sight we marvel and think it an impossibility. It is too marvelous to comprehend and understand; but upon acquainting ourselves with these facts and truths, and by studying the laws of nature by which they are governed and the principle of the law by which the human family may enjoy greater privileges, a higher intelligence than in this comparatively embryonic life, we cease to marvel at nature's great, glorious and perfect laws.

Should man be born and brought up in the midst of a desert where he was unable to ever feast his eyes on the beauties of nature's foliage, and at once be brought in contact with this foliage unconscious of its existence, what would take place? His mind would not believe that which his eyes beheld. The marvel would be greater than the existence of a future life to the uneducated and ignorant man of earth. The mind is prone to wonder at new sights, new thoughts, new discoveries, of whatsoever nature they may be, and it is only when it is brought to a realization of the truth of these discoveries that it will ever become reconciled to the existence of such discoveries.

One might exclaim after so many like instances take place, Why cannot the human mind become reconciled to new discoveries? It marvels at each and every one, and will continue so at least until the end of time of earthly life.

Should life be beautiful to the uneducated or embryonic mind, what must it be to the educated or developed mind? We see beauties in our ignorance; on receiving a higher education we retrospect, and then ask ourselves how was it possible for us to enjoy those privileges in that ignorance. Nature has so provided that

it is impossible for man to see beauty beyond which he is capable of enjoying. Were it not so, life would be miserable.

We are only provided with knowledge that we are capable of grasping. As the mind progresses its capabilities increase, and new light is opened to us, and we go on and on in this development to eternity, there being no cessation from the time the spark of life is breathed into the new-born infant from everlasting to everlasting.

The joy of man increases with intelligence. The blessings of life are intensified, the beauties of nature are increased, and the comforts are appreciated by the growth and development of the mind. Without this mind the earth would be chaos. Should we stop to think how many minds have been born into earth in this same way, have passed through their stage of usefulness, have struggled for sustenance to supply their physical bodies, at the same time have enjoyed the privileges that opportunity has afforded, having invented new thoughts, new ideas and many improvements by which the rising generations have been benefited, and then, by the decay and death of the physical body, have passed on to a future life, could we believe, could we think for one moment, that that was all there was left of human existence—that they had accomplished their work and had no further life in which to enjoy the reward of that which they had accomplished? Is there any intelligent mind existing on this earth today that could believe that? I most emphatically say, "No."

An undeveloped mind may stop thinking at any stage, as it has not the power of receiving knowledge, but the progressive mind, the mind that is always in search of wisdom, can realize that nature does not confine its work

to this one little earth, which is only a speck in the universe.

The mind being the life, the spirit, the intelligence, the thought-producing principle—in fact, the Ego of man—there remains nothing else of interest but the appearance of his physical body.

The appearance or beauty of the body is of such short duration that with the fading years this beauty is soon gone and nothing remains to enhance its charms but that which dwells within.

The spirit of man has charms to the mortal world when all that is left to the mortal body is vanishing into forgetfulness. Should it be that this body was all that there was of life, how very few years of existence would he be recognized among the living attractions of this earth, and he, like a worn-out old vessel, would be left alone to decay upon the shore and pass into nothingness. The vital spark of life and energy exists within, as the mind of man still lives on, and though the hulk of life's ship goes to decay, the cargo is of an imperishable nature and may be brought to the other shore by a greatly transformed ship of transportation.

Through the mind while existing on earth the body may be a recipient of many enjoyments and pleasures, although it may be only the receptacle or house in which the spirit dwells. In other words, it is through the physical body that the mind receives these pleasures.

A well-developed physical body is one of which the spirit is always proud, and it is with delight that it looks upon that body and cherishes it for its beauty and perfection. It loves to array its body in fine raiment and display it before other minds to the greatest possible advantage and preserve its youthfulness to the longest possible period. As time advances the wrinkles of age

deepen, and with tottering steps it wanders about, yet the spirit loves its body with the same cherished fondness of years of the past, and oftentimes meditates over youthful days when it was considered one of the delights of perfection to look upon, now faded and fast passing into decline, when it must soon give up its tenant and moulder with the dust, loved and cherished to that last day when they must part, never to reunite so long as time shall last.

These are the regrets of the spirit to part with the mortal clay which have gone on together as the closest of partners, through years of mortal life, with all of the trials of pain and disease, and at last through the declining years and final death.

It is not long until the spirit becomes accustomed to the loss of its old friend and it takes up its duties on the other shore, which is the beginning of a new life.

Thus the spirit has passed from its earliest conception through these many years in its mental development with the help of the physical body through all the stages of earth life to the close of its earthly existence and the final separation; the body passing through decay to earth, and the spirit into eternal life as the mind of man, working its way through knowledge and progression to the higher spheres of immortal life.

Why do we cherish this lump of mortal clay? Why not let it pass into the history of forgetfulness? Why think of it as all that remains of life of our friends who have gone before? It is our education that creates these regretful thoughts. When the mind looks upon its own physical body, that has for so many years dwelt in peace and harmony and love of beauty in those days gone by, it is natural that it should love that body. The spirit has no desire to separate from its physical body.

It is nature that compels this separation. It is natural for the spirit to cling to this mortal clay, as it is the habitat of so many pleasant enjoyments.

In an undeveloped spiritual nature the physical body is that which is looked upon as the figure for earthly display of all the pretty garments that the mind within can design, and the mind or spirit within takes pleasure in that display, as it is all there is to exhibit before the eyes of the mortal world. In consequence of all these thoughts, these pleasures, we cannot reflect upon this mortal's mind its regret to separate from this cherished physical body.

I believe that it is not only the privilege but the duty of the human family to cling to this mortal clay, as one friend would cling to another, and keep, protect and prolong its life for all the good which the spirit has received from its existence, regardless of the importance of the spiritual development under its careful protection.

We oftentimes hear people say the spirit is tired of the body. In a physiological condition of the mind this is untrue. It is a diseased condition of the controlling influences of the mind that creates that desire, and should the mind be in a perfectly clear and healthy condition, it would have no desire to separate from its physical benefactor, no more than man would have a desire to separate from his own mother who has born him unto earth and loved and cherished him with that maternal love with which nature has so endowed her. When there is a desire in the spirit mind to separate from the physical body, or create its death, there is always existing an unhealthy condition of the mind, or a spiritual influence from the mortal or immortal world of a degenerate character, which is evidence of a lack of a high spiritual

education or development in the mind of the perpetrator of that thought.

There are immortals on the other shore who return to earth and endeavor to exert an influence on the minds of those who are existing in earth-life, to perpetrate crime of various nature, not unlike the influences that the minds of people of earth endeavor to exert over their fellow-men. These immortals while upon this earth are steeped in crime, and as they have been unable to see the folly of these crimes, and have never attempted to progress out of this mental condition, they still remain as on earth, criminals, and when the mind of man remains in darkness, with no desire to develop its spiritual condition, he is a subject which immortals of a like nature are able to influence and control in a like waywardness. To illustrate, a man having been a drunkard all of his earthly life, his physical body dying, his spirit passing to the other shore, the same proclivities of earth-life remaining, this same mind desiring the stimulants which it has for so many years experienced, returns to earth. He looks about for a way by which he may receive this stimulant. He finds a man with whom he can become *en rapport*, that man being a drunkard, one of like condition. He at once begins to exert his influence over the mind of this mortal, urging him on to drink, to buy one more drink; after which this immortal, this poor, forlorn immortal, may be able to absorb from his body the stimulant which he desires.

This may be the way with the murderer who has passed to the other shore, his thirst for blood still remaining with him. He returns to earth and fastens upon the mind of one who is on the same plane or is inclined to be at intervals. He exerts his influence over the mind of this mortal, creating in him a desire to either

take the life of his fellow man or practice self-destruction. Should the mind of man be more fully educated upon this subject, he would see the importance of developing his spiritual nature and rising above this low condition, wherein these unhealthy influences might not be exerted upon him. I once more desire to impress upon the reader that the lower spheres in immortal life are not unlike the lower spheres in mortal life. Crime still exists in the immortal's mind as it does in the mortal, and it is only by the higher spiritual development or education that we are able to avoid unhealthy influences, not only of earth but of the immortal world.

When the mind has aspired to a high and lofty aim, this low, degraded and criminal mind cannot reach it, as it is not in its environments; it cannot become *en rapport* with it; it cannot get in its magnetism. Therefore it cannot exert its influence, and it is safe. If man would educate his mind to a high attainment the immortals of the higher spheres will come to him and assist him in all that is beautiful and glorious, in all arts and sciences, and promote elevated and lofty thoughts, while no immortals from the lower sphere of intelligence and immorality are able to reach him.

Therefore I desire to impress upon the fathers and mothers of families to exert an elevating influence, to educate their children to purer thoughts, to inspire them with the beauties of life and a life to come, and to educate and develop their spiritual nature, that they may not only be a benefit and pleasure to humanity, but be provided with a crown of glory and renown on that other shore.

There need be no fear in educating and developing the mind in its spiritual nature, as nothing but good can result from this education. It is the finer and better

part of man that is being educated, from which no harm can ever arise. The mind of man may have an education which may fit him for business life, and that man may be a criminal, but should the mind partake of an education of a spiritual nature there cannot exist a criminal thought or intent. Not until a higher education can be accomplished will the mind of man be above crime of ever so trivial a nature. It is not until then that man will look upon man without distrust of wrongdoing. Dishonest acts will not be perpetrated. Man will not take advantage of his neighbor, but, unbiased and unselfish, look at him with the desire to do him justice, as man to man. This time is coming, it is sure to come, and then the enjoyments of earth-life will be very great. It will be a pleasure, a comparative paradise, to dwell in this human existence.

How often I think, while pondering over the laws and principles of prison punishment, how much better would it be, instead of these prisons of tyranny, should institutions of spiritual development be established to educate the minds of poor criminals, who, perhaps, not from their choice have committed crimes for which they are placed in bondage, but by the influences that have been exerted over them through the conditions of early life. These individuals may be kept in the confines of such institutions, not being given their liberty for fear of further perpetration of crime, but held under supervision, and the true teachings of immortal life be portrayed to them in the manner which is herein given. The eyes, then, of these poor mortals would be opened, their intelligence and sensitiveness would be cultivated. New thoughts of a higher nature would percolate the brain of these unfortunates, and they would aspire to higher ideas of nature's laws. When they could be taught to

understand the principles and laws of nature, the cause and effect and results which follow the violation of such laws, that punishment was sure to follow crime through nature's laws; as life is here so would it be on the other shore, and only by great exertion would they be able to progress out of that criminal condition of life; that a life of criminality here would mean a life among the same class over there, which would be an existence among the wicked and criminal on that shore, then they would come to an understanding of their condition, and a state of progression must of necessity take place. On the contrary, should they be kept under the iron rod of tyranny, with no exhibition of tenderness and pity from those who are no further developed than the poor criminals, without a gleam of intelligence to penetrate their degenerate brain, what can we expect? The hope under these conditions for those poor unfortunates for a better life is beyond redemption. Instead of relieving them of that criminal intent, they are making far greater criminals of them, as all they see or hear inside of these walls is crime, with an occasional lecture from a clergyman upon a subject of which he himself knows absolutely nothing, and by which these criminals have no way of receiving light.

Should in the confines of these walls be permitted a medium or sensitive to come, through which the immortal world could demonstrate to these poor unfortunates the reality of a life beyond the grave, of which they know absolutely nothing, the greatest metamorphosis of mind would take place that has ever been exhibited inside of those walls. I venture to say that there would be very few, if any, after witnessing these demonstrations but could be termed reformed minds.

The mind being the spirit or soul of man, and con-

taining all the intelligence thereof, becoming the sole keeper, guide and director of the body, may by judicious exercise of intelligence—should no hereditary taint exist to abridge it—prolong the life of the body to a ripe old age, and by so doing develop itself to a high state of intelligence.

The mind contrives, invents and lays out constructions of any and all mechanical ideas or devices and assists its body in consummating them. This same mind may accept assistance from either another mortal or immortal mind, that it may give greater advantages to its body in the skill of performing its work by the least physical exercise possible.

As this body is to perform all of its physical work on this earth, its period of existence being of so short a duration, it must perform the greatest amount in the shortest space of time possible. Thus the mind must contrive or invent a way by which physical labor is to be performed by the least loss of physical energy.

Should not the physical energy be preserved, the body would not remain to assist the further development of the mind, or it would lose its physical power of endurance and pass into a premature decline by over-exertion, and then would not retain sufficient force and energy to properly develop its mind. Thus you see by the preservation of both they assist each other in development and progression. As it requires physical exertion to carry out the mind's ideas on this earth, nature has provided man with physical force and energy to consummate its work, and as the mind is provided with the physical body it is necessary for the inventions of physical constructions for the accommodation of the physical body, although there are minds dwelling in the physical body that are performing labor almost purely of a men-

tal character. It is necessary for minds to accommodate bodies which have no mind of a sufficiently developed nature capable of performing a sufficient mental exertion to accommodate their own body.

Should minds be capable of appreciating the value of accommodation to each other, the world then would be in sympathy, therein destroying the selfishness of the mind of man. Therefore they would learn to bear with each other and share each other's burdens.

A man of great mental ability is unable to perform all the labor required to consummate his new inventions. Should he undertake this task he will observe that both the mental and physical faculties will begin to fail. He therefore must call upon the one who possesses the greater physical faculties or power of endurance, who may possess the lesser mind, to accomplish the physical exertion necessary for the promotion of his invention. Thus you see that one is under obligations to the other for carrying out the designs of nature's laws.

As the immortal mind comes to the assistance in the invention of ideas, it also comes to the assistance for the promotion of the most easy and rapid consummation of the invention. The mind of man will never fully comprehend this immortal assistance until he has developed the higher and spiritual nature, that he may be able to see and realize its *modus operandi*, for without this development he will never realize and appreciate that assistance. The mind of man can never aspire to a perfect state of realization, neither can it receive to a high degree immortal assistance, until the spiritual nature has been developed.

A mind may be of an indolent or obtuse nature, in which there appears to be no possibility of a mental improvement or reception of intelligence, but by the devel-

opment of the spiritual nature admits the immortal world to take possession of the faculties, and in a very brief period a perceptible change will take place in the mental development. When I make this statement I know from personal knowledge of what I speak, and this development afforded me a happy experience which I shall remember so long as time shall last.

It is from this knowledge that I so earnestly dwell on the importance of the spiritual development of the mind, and I do most earnestly entreat of every human being to avail themselves of this great opportunity, of which many are ignorant, in order to receive the great and glorious benefits by which they may grow in knowledge and understanding and become an ornament to the world; not only to this world, but a bright light and credit to the world beyond.

The beauty of spiritual development of the mind of man is that every mind, high or low, rich or poor, may receive these benefits, as they may be procured without money or price through the earnestness and sincerity of the mind. Certainly there can be no results without effort. Should the mind be too indolent for such exertion it may receive nothing, but should that indolence be overcome, and they avail themselves of the opportunity which the immortal world is only too ready and willing to offer, they can accomplish their end. To me it seems quite preposterous that man should not avail himself of every opportunity for knowledge that is offered him, for he must understand if he has any intelligence within him that the development of the mind assists his progression and elevates his standing socially, morally and intellectually, and as it appears to me the world is clamoring for knowledge I cannot comprehend why any mind should fail to accept each and every opportunity

where knowledge can be gained. We know that knowledge is the light of the world, and without it the beauties of this life cannot be appreciated. Neither can there be depth to the love of man without intelligence, as is illustrated in the brute of creation. Love only goes with passion. When the passion ceases, love ceases. This is the lower plane of humanity, where man is on a level with the brute of creation.

The cow may love her calf from the sensation which she receives from its nursing. When it ceases to nurse she loves it no longer. Parents love their children only so long as they give them pleasure, and vice versa. Men and women join in wedlock only for their passions, and live in a state of turmoil and degradation during their natural lives. Thus it is with humanity of the lower or animal plane of creation.

On the other hand, the more intellectual minds, developed spiritually, love each other for the beauties they see in each other, for their spiritual nature or life, and the spiritual love is a love which lasts, a love which will not cease with the cessation of passion, but deepens into affection, and that affection lasts for all time to come. They can see beauty in everything. The lovely fragrance of the rose can be comprehended, the finer arts studied and appreciated, literature absorbed and accepted, all things in nature admired. They hear music in the warble of the birds, they have refinement in tastes; in fact, everything to the spiritually developed minds is beautiful. In their homes everything is artistically arranged with all the comforts that their financial means will permit, and there is a full enjoyment of a pleasant home.

On the contrary, those minds that have not developed this nature may possess all the wealth they desire, yet

they see no beauty in the flowers, no sweetness in the music of the birds. Their dwellings look gloomy and sad within, constant discord and contention existing in their nature, making a discontented, unhappy home. They desire to wander into places of degradation with those of their kind. An affinity in this case steps in and attracts, and thus they wander with no bright prospects. Life with them is a waste and they pass from earth with no hope for a future life and, so far as this earth is concerned, are forgotten.

Minds not spiritually developed not only do not have love for each other, but there exists a lack of sympathy. No misfortune will arouse their pity, no accident to the physical body will create a feeling of regret, no difficulty excite a desire to assist, but they live within themselves a life of selfishness. They cling to that which they were taught in youth, having no desire to progress. They fill their stomachs with intoxicants because they stimulate to further recklessness and unconsciousness of their surroundings. With a disregard for their future support and comfort they bear large families. They perform labor only to satisfy their appetite; they are unclean because it is an effort to bathe; their clothes are filthy and scanty because they spend their money for intoxicants. They care not for their families because there is no love within them, as the latter cannot exist without a spiritual nature. This is the picture of the mind without development.

These are the people that the intelligent world should make an effort to assist and elevate, that their eyes may be opened and they may see their state of ignorance and degradation. These are the minds that create distrust and lack of confidence in humanity. These are the minds that make our houses unsafe without lock and key.

These are the minds that make it unsafe for us in the darkness of the night. These are the minds that fill our prisons and keep our gallows free from rust. These are the minds that endanger the morals of the young; and lastly, these are the minds that fill the first sphere of the immortal world.

The mind makes the conditions of man of earth as does it in the immortal world. As we think, so are our conditions. No two minds are able to witness the same event and illustrate by word the exact procedure of that event. One mind may cause its body to perform one act, while under the same conditions another will perform an entirely different act. One mind may consider itself persecuted, while another may consider the same circumstances a passing joke. A mind may consider that it is meeting with adversities, while again, with a changed condition, under the same circumstances, it can see nothing but prosperity. These changes may take place in less than a half-hour.

One mind acting upon another may produce a feeling of sadness and gloom, while another mind acting upon that same mind may produce a feeling of jollity and happiness. It is the condition in which it is seen.

One mind by dwelling alone may think the whole world is against it, but after association with many minds it returns to its own home perfectly happy and content, with a feeling that the whole world is its friend.

A mind may work itself into an unnecessary rage or anger, so that an immortal may be unable to see it from the darkness and gloom that are cast about it. The same condition may take place with its mortal friend in the feeling of that friend's mind, the only difference being that the mortal eye is able to see.

The mind of man may be perfectly at rest and happy,

but upon contact with an enraged mind all of that peace and happiness is destroyed. These are all conditions of the mind and the influences thereof. Upon a mind becoming angry and wrought up to an intense rage, it exerts an influence upon its own body, throwing off emanations of a poisonous nature which to the immortal eye are dark as darkest night, and in this condition no immortal may be able to see or assist this mortal in whatsoever nature he may desire, and this condition may become so intensified with rage that the immortal is unable to hear what may be said. This same influence has its effect upon the mortal, the difference being in hearing and sight. The immortal, being in a similar condition, throws the darkness about him, shutting himself off from all immortal vision, and closes himself up as in a closet, obscuring himself from view.

A mortal may exist in a condition that he may imagine himself experiencing a great illness, it only being a condition of the mind, the physical body being absolutely sound. These experiences have I met with from time to time, and it is with great difficulty that the mind can be influenced to believe that the illness is only imaginary. I was once called to see a young lady who by herself and family was considered to be suffering from some unknown illness, as all physicians who had been called had been unable to diagnose any physical disease. She had suffered this condition for over six months. I, recognizing her mental condition, treated her accordingly, and in less than three weeks I had her sound in body and mind, it being purely a mental condition. This case is one of which all mental healers are able to produce perfect results, and one of which they take great pride in citing as proof of their superior knowledge and power.

The mind cannot cure the physical disease, but it may play its part by stimulating to a more rapid recovery. These are some of the conditions of the mind over the physical body. The mind and the body may both be in a healthy condition, and by experiencing the sights of a sad calamity—the mind being extremely sensitive—the body may at once take sick and produce what is termed a physical illness, while the facts remain to be shown clearly it was only a condition of the mind. That condition being removed, it is restored to perfect health.

Then again, by extreme mental anxiety for a long period of time, the condition may produce a physical illness. Only by removing the cause, and with proper treatment, can health be restored. This anxiety creates a chemical change in the physical structure of the body, producing a poison, and that poison, reacting on the tissues of the body, produces the disease, illustrating further the effects of the conditions of the mind.

Do we ever stop to think that it is the mind that gives us thought upon all that appears before our vision, which has or has not existed, appearing as plainly before us as though it really existed at this present time?

Can we realize that it is the mind that has photographed all of the past events upon its own mental structure, that they may be pictured in our vision at a moment's notice when called upon so to do? This mind, this structure of mental intelligence, is to us one of the most wonderful pieces of mechanism that nature through its forces could possibly have invented; a history of events without a book or cover; an encyclopedia of knowledge and information without the working of a printing press; transported wherever we go inside of our cranial walls, ready for use at a moment's notice. This is nature's contrivance and workmanship.

The mind to man is not unlike a locomotive to a train. It is the power, the force, the energy, by which all pertaining to man receives its action. The train would remain on the track until it in time would be destroyed by rust were it not for the locomotive, the power, the force that propels it. The mind is the propelling force of all moving substances within the grasp of man. It is of nature, and nature has given it control over all of which its power can influence.

The mind of man stands at the head of the animal kingdom. The mind controls all lesser minds and the brute of creation stands in awe of the human mind. It feels its power and realizes its supremacy and it is compelled to subject itself to its influence. When man attempts to override the laws of nature by the power he contains evil results follow. He is a free moral agent, and by the law of nature is supposed to be capable of governing himself. When he attempts to violate these laws his own intelligent conscience reminds him of it. To override this conscience he must of necessity suffer the penalty. Kings have attempted to violate their power and by so violating the laws of nature the results follow—loss of kingdom, or premature death of the physical body. History explains all this.

From the effects of the extravagant mind the physical body must suffer, and a feeling of remorse must remain with that mind. When nature first produced this germ of life-giving principle of the human mind it was designed for some purpose, some office to fill in nature's law, remaining and awaiting as a living force of the universe for the development of the physical body, by which it might impregnate that brain, thereby developing into a useful assistant of nature's great laws. Man has his office, his position, to fill to assist in carrying

out and directing that of which his mental ability is capable of governing and managing to the end of his earthly existence. He further takes up his life in the immortal world with its duties, therein following these laws more closely as they are prescribed by nature, and exerts his mental energy in the way that the greatest amount of good may result therefrom, as rapidly as his mind is able to act in keeping with its progression, and this is to be continued to eternity or the end of time with increasing force by the laws of nature it receives. This is an outline of the existence, life, energy and usefulness of the mind of man.

From the beginning of its existence it has its various stages of acting, its various conditions of life, its exits and its entrances, playing the parts of many acts and roles in the various phases of life, performing all the parts pertaining to life, following and directing, guiding and being guided, seeking and being sought, controlling and being controlled, forgiving and being forgiven, arraigning and being arraigned, teaching and being taught, asking and giving charity, all of these roles must it fill from its earliest existence to the end of eternal life.

On leaving this earth-life the mind goes on to perform its functions as did it while existing in earth-life, there being no physical condition in the immortal world. That life is of mind, and mind only. The immortal existence is in the sphere or condition where he himself prepares his home. It is through his own mental condition of conscience that he prepares this temporary home, for as he progresses to a higher and more lofty intelligence and casts off the conditions accompanying immortal life he is better prepared to dwell in a home of purer minds. It is by his progression and with casting off his earthly condition that he permits himself to be received by his

friends in that higher sphere or condition; and as he advances, his capabilities are greater, and he may then encircle himself with more beautiful surroundings which are in keeping with his refined and more spiritual nature.

Through the exercise of his mind his home or castle is built. It is through the exercise of his mind that he is surrounded with scenery and flowers. It is through the exercise of his mind that he hears the twitter of the birds, and life is made beautiful. It is through the exercise of his mind that he travels from place to place and experiences sights and all the changes of life that in earth-life he could never appreciate. It is through the exercise of his mind that he sees all the wrongs that he has committed and the good he has done and is brought to a sense of understanding the realities of life and of nature's laws. It is through his mind that he clothes himself with raiment befitting his position in the sphere or condition in which he lives. It is through the exercise of this mind that he looks up history of many years of the past which enables him to realize the progression of man and the importance of that progression. It is through the mind that he arranges his home in either country or city, as they both exist in the immortal as in the mortal life.

Should minds while on earth have taste for dress, they will have that same taste in the immortal world and will by the exertion of their minds array themselves in beautiful garments. There are ladies whom I knew while on earth who possessed great taste for beautiful gowns and jewelry. Their wardrobe was always complete, and now, when returning to earth in a materialized form, they display the same taste, always appearing beautifully gowned.

It is by their power of will that they are able to

materialize these beautiful gowns and exquisite jewelry. I have known my guardian angel to materialize eleven different costumes in one evening, one following the other in quick succession, not to exceed thirty seconds apart, and all complete in every detail, each being a perfect fit. This was all done by the power of will.

On visiting the Field Museum in Jackson Park, Chicago, one day I saw a very pretty Egyptian necklace of a peculiar style, and my guardian angel (who was on earth an Egyptian lady) being with me, I drew her attention to it and asked her if she would duplicate it on materializing at her first opportunity. The first time she came she had it on and asked me if I remembered where I had ever seen it. I at once recalled it and took it in my hands—she having it on her neck—and found it to be a fac-simile of the one I had seen in the museum. She had remembered the circumstance, and to please me had by her will power reproduced this necklace. An immortal may materialize any garment or article that they are able to appreciate or fully realize. Should they not have the power of taste or appreciation and not have the mind to understand an article or thing, they would not have the power or will to materialize it. Thus you see it is the development of the mind, or knowledge, that is required in order to produce what they may desire.

All subjects in which the mind is interested in the mortal life it will be interested in in the immortal life. Topics that have pleased the mortal and have satisfied the heart's desire will be taken up and carried to completion in immortal life. It is the power of will, the desire to proceed with that which has and will give them the greatest pleasure. It is not a necessity in the immortal life for the mind to dwell upon things that

are derogatory or unpleasant for that mind. Should it be that the mind should be compelled to spend its energy and force upon things that were not in keeping with its pleasure and satisfaction, it would prove detrimental to that mind's progression. The same condition exists in earth-life. Were we compelled to dwell upon and labor with those things which are not in keeping with our pleasures and desires of mental exertion, it grieves and stunts the mind and creates a retarding element in our progression, oftentimes creating degeneracy. It is a discouraging element to progression. This condition is not necessary in the immortal world. Should we be obliged in earth-life to follow a vocation that is not in keeping with our nature, producing unpleasantness of mind, eventually creating premature decay of the physical body through the annoyances of the mind, on entering the immortal sphere these compulsory duties are laid aside, and we may then take up those duties of life which are more pleasing to our innate nature.

The mind must be at rest, it must be at ease, in whatsoever may be done in mortal or immortal life for that natural assistance to progression. Should a perturbing element exist in a home the mind would never be at rest while in that home and that home will be a retarding element in progression. On observation we may discern these facts, that in homes where this perturbing element exists the entire family may be thwarted in mind. No happiness exists and the minds remain in ignorance and superstition. No spiritual development exists therein, as the atmosphere must be at peace for spiritual development, and instead of cultivating restless hatred and an annoying disposition, that home had far better be broken up and each and every poor soul within that household seek his rest and comfort elsewhere for the

betterment of humanity, for should that condition still exist, there is not one mind within those walls which will have the power or will to give comfort and solace to any poor soul with whom they may unfortunately come in contact.

Affinity or harmony of souls is an element of nature's progression. Where harmony exists, and the mind is occupied with that which brings joy and pleasure in earth-life, is the beginning of the work of the life to come. That mind will go on and on in the immortal world performing the same work with the same harmony in its progression, and will return to earth and assist mortals who are struggling with the work which they have taken up for their benefit and consummation.

I knew a man in earth-life who followed the practice of legerdemain as a vocation, whereby he might provide the necessities and luxuries of life for himself and family. On passing to immortal life he kept up the same vocation for the enjoyment and pleasure of those minds in that life. I had the pleasure of seeing him return to earth and materialize, in which he performed some of the same feats of his early life, one of which I shall make mention, in which firebrands issued from the end of the wand which he held in his hand. This man in earth-life was a natural psychic and understood the nature and condition of the immortal world, or the laws that govern and control that world, nearly as well as the laws that govern the mortal world in which he had existed. I saw him take great pleasure in annoying or frightening a little Indian girl of the immortal world. She stated that she did not care for him, as she thought he was a devil for being able to make the fire fly out of a stick. It was quite amusing to me, as it illustrated the natural propensities of the

mortal world and was quite conclusive to my mind of a similar condition existing in the immortal world that exists in earth-life. This act could in the immortal world be performed by the power of mind or will force that must of necessity in earth-life be performed by mechanical devices. This same man once said while on earth that he could perform nearly the same marvelous acts, as the world puts it, as of the immortal world, and I have witnessed him perform acts of a very like nature.

Now, should he not have been able to have performed these acts while in earth-life, he doubtless could not have performed them in the immortal world; therefore I desire to show or illustrate to the reader the possibilities of performing the same feat or act in the immortal world by the mind's will as our tastes or habits are educated in the mortal life. This has been so thoroughly demonstrated to my mind by the return of the immortal and the performance of those same feats or acts that I feel it safe to assert these possibilities.

Should we in our mind create a determination to unfold the laws of the immortal world to our view and understanding, it lies in our power of force and energy to accomplish our purpose. But on the contrary, should man feel content with himself and his surroundings on earth, with no desire to investigate the sciences not only of his life but the life to come, he may never be able to know or understand the workings of nature's laws of either. It is the determination of mind that performs our acts. It is by determination that we receive our knowledge. It is from lack of determination that we remain in ignorance. Now, it remains with us to determine what we shall do; whether we shall be content with the little that our forefathers knew, remaining in ignorance and selfishness, with no desire for any further

development of the mind, or start out with a determination to accomplish a purpose which the mind has the power to do. We may see a barrier before us as though it were a high wall over which we by no possibility could climb, but on asserting the action of the mind the way is opened and we can proceed; and should we not falter, but press onward with determination, we can accomplish whatever we desire in nature's laws.

The whole structure of the mortal and immortal world is nothing more or less than natural philosophy, and it is only through ignorance that we may feel that there are things that we should not know. It is our early training that creates that thought, and the sooner we break away from that sluggish, superstitious idea, the sooner will our eyes be opened to the light of a new life, and we may go on and on in our development without limit, so long as time shall last, for as we finish here in this earth-life, so will we begin in the life to come. There is no hold-up or cessation of the mind. It is as expansive as the universe, it is as brilliant as the rays of the sun, it is as lasting as eternity, and naught can retard it.

I often stop and think how little the world knows what is inclosed within its cranial walls, and how surprised it is when new light is let in. How frequently we hear it said, "I never should have thought that," and it meets this surprise with great pleasure. Then in this condition of the mind should some more beautiful mind exercise its influence, great results would follow. But if they are not developed the great minds of the immortal world may not be able to reach them with sufficient force to overcome their selfishness and bigotry, and then they vanish. The mind becomes obliterated to all of these facts and truths of nature's laws, and can only

recall that instance where it was overjoyed with that which it saw, no further light having penetrated that ignorance, darkness and doubt.

I wish it were possible to impress upon the minds of the people of earth the great possibilities that await the human existence, should they be free to give vent to a natural inclination of their mind. It is not natural for the mind to remain in ignorance. It is their own selfish desire that holds them thus. It is natural for them to be awakened by higher minds. The immortal world is longing for the opportunity to disclose new thoughts, new ideas, to broaden their minds and break the shackles of ignorance, superstition and selfishness. Ignorance, superstition and selfishness are shackles that have bound many a bright mind, many a promising mind, to darkness and doubt. Should these minds have been taken away from their parents in early youth and educated under the supervision of intellectual and broad-minded preceptors, they would have become bright lights of the world of which nature would have been proud; but now their lives are wasted to the mortal world, where intelligence is essential to the assistance of the lower or animal plane of creation.

I wish it were possible for me to express myself so as to start the public mind to thinking, thereby inciting them to a state of realization of the necessity of advancing their minds and broadening them, not only for this life, but the life to come. How many people are there of this earth who, should they understand the natural laws of the immortal world, would be willing to pass from this earth in their ignorance and be obliged to experience the humiliation of an uneducated mind in that life beyond the grave? I venture to say that there

is not one who entertains a scintilla of intelligence would be willing to accept that proposition.

Had I not arrived at the stage of understanding of the laws governing these two worlds, and the bright prospects of that future life, I would not today be spending my force and energy in endeavoring to impress upon the minds of this world the importance of a higher and more lofty education. I would not be endeavoring to awaken the mind of man to these truths, as, should they not exist, it would avail them nothing. I would not today be laboring with humanity were it not for the purpose of enlightening their minds, creating pleasant homes, quickening their minds to the beauties of their surroundings and enjoying the loveliness of nature, and assuring them of brighter prospects in the immortal life, or that life to come.

It would be idle to dwell upon those thoughts were they not true, and had I not investigated and studied those laws I would be unable to give them to the world, so that they might enjoy the same privileges that I myself enjoy.

It is not I alone who know these things, but many, many others, some of whom are laboring in the same cause. Others do not possess the faculty of imparting the knowledge which they contain, but possess the willingness of heart and mind to advance the intelligence of the world. Should I by this work influence one mind to this intelligence, and so prepare and assist one other for the future life, I have accomplished a purpose with which I shall be content. I having made an effort to accomplish a purpose by which humanity may be benefited, thereby will assist myself in my progression on entering the immortal world. The ignorant mind may call me a fool. For this assertion I shall not chastise

that mind, but pity it for its ignorance. I have pity for those in ignorance who have not been permitted to improve their minds, and let them say what they may, I shall endeavor to assist them, as they are not aware of what it means. The gratitude that I have received from those who have passed to immortal life for the information which I have given them while in earth-life will more than compensate me for all the harsh things, all the impure thoughts, that this world may send me for my expression of mind.

A mind that limits its expression for fear of censure is either undeveloped or the brain structure from which it receives its forces is diseased. An undeveloped mind very often is caused by parental restriction, in which it is limited in thought, not allowing the expansion that nature has designed. It is liberty and freedom that the mind desires for perfect and natural development, and that is why in a free government or republic, where there is freedom of thought and expression among the masses, the mind becomes more perfectly developed.

It is a recognized fact that the populace existing under this form of government arises to a higher state of intelligence, and not until all nations exist under a similar government will the world receive a like state of development.

When a mind rejects a thought without any philosophical reason or investigation of its truth, that mind is undeveloped. When a mind rejects a subject and is unable to supplant it by reason or facts, then it is undeveloped. When a mind rejects a truth with no attempt for philosophical reasoning, it is undeveloped. When a mind is prone to unphilosophical statements which it accepts as facts, with no attempt to investigate their merits, it is proof of its non-development. When a mind accepts a

subject as a truth of which there is no positive proof, it requires no further evidence of its non-development. When a mind accepts dogmas with no positive proof of their existence, it is undeveloped and extremely ignorant. When the mind arrives at a stage where it is able to philosophize on subjects under consideration, it then displays its development and a condition for rapid progression. This last is a mind that we should seek for information and conversation, for with such we may improve our mental condition and assist our progression.

Time given up to idle thought and conversation not only thwarts the mind, but retards progression. Indulgence in a little nonsense at intervals has its tendency to divert the mind and afford a rest, but to dwell upon nonsensical thoughts continuously retards the mind, creating a desire to accept unwholesome and unreliable statements. By explaining ideas and broadening the field of useful knowledge, this latter condition may be averted, creating therein a desire for higher aspirations.

By following the laws of philosophy, or nature's laws, man provides himself with a safeguard by which he may be able to avoid errors in his trend of thought and conversation, and by so doing may avert unhealthy and unnatural influences. I do not intend by these statements to have the reader understand that he should not converse with the ignorant world, but, on the contrary, he should make an effort to throw light on all subjects in which the world is deficient, and apply knowledge in a useful way that may assist in developing the minds of the ignorant world and promoting their welfare.

The spirit, or mind of man, is the personification of activity. It watches, guards and protects not only its own body, but all other material things from harm, and supervises their movements. All animate life may and does

feel its influences. All domestic animals are subjects of the mind's control and submit to the mind's influence by word or will. Their own physical bodies are guided in the way of right and wrong by its influences. They are also protected from atmospheric changes and kept from exposures to dangers by this same influence. On the other hand; they may be led to their own destruction by their own or some other unhealthy mind. By the development of the mind, it is possible to divert the influences that are exerted over other minds, thereby sustaining its own mental poise. We may experience mental influences over our minds that may prove detrimental to us both physically and spiritually. When I say spiritually, I mean the spiritual education of our minds, as the mind is the spirit and the soul of man.

I have frequently heard a quotation from the Bible used for a subject from which a lecture or sermon, as it is sometimes called, is given for the supposed betterment of the human mind, of which I have been unable to ever determine its meaning, and will be obliged now to leave it to the reader to make his own solution. I will herein insert this quotation: "For what is man profited, if he shall gain the whole world and lose his own soul? or what shall a man gain in exchange for his soul?"—Matt. xvi., 26.

Now as the soul of man is his mind or spirit, that mind must of necessity be the man, the physical body only being the shell or hulk which the mind or soul inhabits. I therefore have been unable to comprehend or ascertain from any scientific works or minds what the author of this quotation could have possibly meant in this interrogation. The mind cannot sell its soul, as there is nothing in the soul from which others might receive a benefit, should it be possible for them to so purchase it. If it were possible

to gain the whole world, man could not lose his own soul, as that soul is himself. It is his mind, the Ego, or all there is of man. If man were to sell his soul or mind, there would be nothing left to receive the compensation, therefore the purchase could not be consummated.

In science all things are considered facts or frauds, there are no go-betweens, and as this interrogation cannot result in a truth, we must of necessity accept it as a preposterous idea instituted for the purpose of deluding the human mind, and leading the mind to believe that the soul of man is a separate and distinct part or portion from the man or mind.

I utilize this quotation for no other purpose than to prove to the populace the importance of comprehending the correctness of this philosophical law, that the spirit, the soul and the mind are one and the same thing. When we speak of the spiritual development, we speak of the development of the better nature of the mind, as the mind may be subjected to an education or influence of a highly different character, and this character or education is what places it upon the plane that it may occupy in earth-life, or the sphere in the immortal world.

The time has gone by for man to believe that there is an existing place called hell, where the mind or soul of man is to undergo a constant consumption eternally by fire produced from the combustion of brimstone, as has been taught in the days of the past; or any controlling influences that may compel that mind to exist in a condition by which it may not be able to understand its condition and by an effort on its own part may not progress to a higher life in the immortal world.

It is a debt of gratitude that we owe to those lofty minds, those progressive and scientific minds, that they with their bright thoughts have lifted us out of this dark-

ness and ignorance and have elevated our minds above the lower plane, where it is not necessary to exercise cruelty and punishment to prevent us from committing crime. Neither is it necessary to infuse in those minds the idea of an existing cruel God, who, for our wrongs and errors, by His supreme will may place us in perdition where we may not receive light, or progress out of that lower or earthly condition.

When we can consider ourselves competent to dispense with all of these barbarous ideas, and are sufficiently intelligent to follow the laws of nature in a philosophical way as science demonstrates to us, and live in accordance with those laws as nature has provided, we will not find it necessary for the exertion of any other influences to guide and direct us in the way of right, honesty and truthfulness to our fellow men. By following out these principles with a higher spiritual education, the world will experience no wrongs, and the prison walls will crumble into dust for want of use.

It is the mind that has wrought all the intellectual changes in this earth-life. It is thought that has emanated from these expansive minds that has created all of the great and useful ideas that have so abridged man's labors, and solved the many imaginary miracles that have haunted the mind of man. Often by accident new ideas occur and new inventions are discovered.

Had it not been for the apple falling from the tree and bumping Newton upon the head while he was in meditation, he perhaps would never have discovered the laws of gravitation which have been so generally utilized in various contrivances.

The mind is often compelled by necessity, for its own relief or comforts of its physical body, to devise new contrivances that have resulted in usefulness to mankind. A

miracle of the past is an absurdity of today and a miracle of today will be an absurdity in the future. As our minds are awakened to the laws of nature, and we are able to see and understand the workings of these laws, miracles cease to be miracles, and impossibilities cease to be impossibilities. It is only a delusion of the mind that creates these miraculous phenomena that prevents us from comprehending the laws by which they are solved. It is only when we are able to avert fear with its accompanying temporary insanity over an unfamiliar proposition, that we can concentrate our minds and accept the natural laws of philosophy and realize the absurdity, and arrive at the truth of that proposition.

The time has arrived when the intelligent mind will not accept imagination as facts, but delve deeply into the material of the subject, that they may get at the root for philosophical investigation. It is through these deep researches that the public today are able to receive their unquestionable information.

In man's evolution, which goes on to the end of time, it is knowledge and information, and not miraculous hindrances, that will help him in his progression, and it rests with himself to what stage of that evolution he will arrive on departing this earthly life, and preparing himself for his entrance into the world of eternity, as it is the condition of his mind that must prepare him for the condition which he is to occupy in the immortal world.

The immortal world consists, so far as I have accurate knowledge, of seven distinct spheres; beyond that, my intelligence is somewhat limited. The world beyond those spheres I can only understand to be called the celestial world, and at this present date, I have been unable to ascertain how many spheres or conditions exist under that name. Now the question may arise in the minds of men,

Where are those spheres and of what do they consist? The first sphere exists about fifty miles from the earth's surface, completely surrounding the earth on which we live, it being just outside of the atmosphere which surrounds this world of ours. Fifty miles from that exists the second, and fifty miles from that the third, and so on until the seventh sphere is reached, each being the same number of miles apart. Each sphere consists of seven separate and distinct conditions, suitable to the mind of man who may dwell therein.

I desire to explain to all those who are unfamiliar with the natural laws of spiritual life that the spirit or mind is a condition or force in nature invisible to the physical eye, not unlike the current of electricity; and the condition and spheres which it inhabits is according to the physical nature which it retains, and the condition or sphere like itself is also unobserved by the physical eye. The more the mind is relieved of its earthly condition the further will it exist from earth in its spiritual purity.

Earth attracts earthly conditions. The philosophical solution is that like attracts like. An immortal occupies a position in the universe in keeping with his spiritual condition, the greater the spiritual condition the further is he removed from physical or earthly life.

The reason for this explanation is, that since writing on this subject I have met those who were unable to comprehend that the immortal world was a condition that existed in space, but believed it to be a planetary system existing they knew not where, upon which immortals lived in a physical condition not unlike themselves. As I desire to lift human minds out of darkness in which they exist regarding the natural laws governing the two worlds—and the great universe in which these worlds exist—I spare no thought or time in deliberating upon this sub-

ject that I may make it comprehensive to the most simple reasoning mind. I still further desire to state that had I not received the knowledge and information of the location of the immortal world and its proximity to the planet which we inhabit I never would have suggested or presumed its position or relation to our own world.

It is only by man's progression that he may be able to pass from one condition to another, and from one sphere to another, according to his purity of mind and thought, and his intelligence. As man lives in this earth-life, so will he take up his abode in the immortal world in the sphere and condition in which he has lived in earth-life. In other words, he may occupy the same condition or sphere in the immortal world that he occupies in earth-life. To illustrate: A man who has murder in his heart, a desire to take the life of the physical body of man, a blood-thirsty mind, with a longing to do all the harm possible to his fellow-men, must of necessity be in a sphere of crime and degradation. Now that mind, spirit or soul, as you may choose to term it, on leaving this earthly life, takes up its abode in the same sphere or condition in which it existed in earth-life, and that sphere is the first or lowest sphere of eternal life, a sphere which consists of criminals, murderers, suicides and low, degraded drunkards, and all who have minds of similar nature. Still, all living in that same sphere may not exist in the same condition, there being seven of those conditions, and there still remains in that sphere a brighter prospect for those who exist in a higher condition than those of the lower. A drunkard may not be classed with a murderer, as the drunkard's mind may be of a higher order, as he may be free from criminal intent only so far as pertains to his own personal injury, and it rests solely with his own personal condition that may have produced this inebriety, and

the further intent accompanying it, as to the sphere in which he may abide. A drunkard's life must of necessity impair the development of his mind, and should he be ever so well inclined, it has retarded his progress in the immortal world; and in proportion to the injury done to his progression will his condition exist in the life to come. On the other hand, the deliberate and professional murderer must of necessity be of the lowest type of human existence and occupy the lowest plane of animal life, and on reaching the immortal world he must take up his abode in the lowest sphere and condition of immortal life; and as that condition on earth is nothing but darkness and crime, comparatively speaking, he must exist in nothing but darkness and crime, practically speaking, as there does not exist in that condition of that sphere one ray of light.

I wish to explain how this darkness exists. A mind with criminal intent throws about it an aura of its own condition, which is darkness in earth-life, figuratively, and darkness in immortal life, literally, and collectively they produce a darkness which no ray of light of any description whatever may be able to penetrate.

In earth-life, a man in this condition excludes himself from all spiritual influences other than those of his own condition, as those of a higher condition are unable to see him from the darkness which is thrown about him. Mortals are not able to see this condition, but can feel and realize it.

Suicides may occupy that sphere or even that condition. As the mind of man committing a crime, so is the condition in that life, for as man's mind exists while passing from earth, so does it exist in the future life, and it is with greater effort that he may be able to progress out of that condition in immortal life than on this earth plane, for in immortal life there is no physical body to assist in

relieving the mind of its mental condition, as the crime has already been committed, while on earth it is the contemplation of the crime without the consummation of the act. The poor criminals existing in that condition are to be pitied, as it is with the greatest effort and mental exertion they are able to progress out of a condition that has been for so many years instilled into their minds. Precisely as in earth-life, many criminals who are criminals at heart, still remain as such, for no effort whatsoever on the part of charitable friends or spiritually inclined minds may be able to show them the errors of their way, and create a desire on their part to progress out of their existing condition: Thus we can understand why it is that criminals have existed in the first sphere of the immortal world for many thousands of years. By reason of this fact the reader may appreciate my great desire for the higher education and spiritual development of the human family; for it is by a higher development of the mind that this low, degraded condition of both mortal and immortal life may be averted.

As time goes on and the mind in the immortal world can realize its degradation, exerting an effort for good which may counteract this condition, a poor soul is enabled to progress out of this low condition, and in time pass through the various stages of the first sphere, and reach a sphere or condition of light where, with the assistance of immortals of higher spheres, it may more rapidly progress. By the assistance of those who have passed through these same conditions it may be helped to a state of understanding of its position, and aided in its progression.

An immortal who has never lived in a degraded environment in earth-life, could give but very little assist-

ance to one of that condition in the immortal world, he being unfamiliar with that environment.

There is one thing in the immortal life that may grant us great pleasure and satisfaction. We cannot retrograde. Degeneracy cannot take place. There is but one way to go, and that is upward in the way of progression. The good that we have accomplished while in earth-life cannot be undone in the immortal world. In the mortal world the mind frequently retrogrades.

We see a man in prosperity, enjoying the comforts and pleasures of earth, surrounded by all of the luxuries that money can buy and mind desire, doing kind acts for humanity, ever with an open hand for charity. Time passes by. We see him again. Conditions have changed. By reason of drink he is deprived of all earthly goods, home and family are gone; those who enjoyed his hospitality refuse to recognize him, a poor drunkard, apparently lost to this world, a pitiable sight to look upon, and in this condition he passes from earth. Had he passed to the immortal world during the period of prosperity and progression, how much better might it have been for his soul.

I oftentimes think that nature is performing a charitable act when she calls to the other shore a man who, in his brilliancy, is on the road to progression, doing kind and charitable acts to his fellow-man, a flower in the garden of human existence; then his mind is in a condition to receive light and knowledge, nothing remaining in the way to prevent him passing onward in his intelligence and condition of mind to the higher realms. In this condition he is able to return to the mortal world and assist those whom he is aware are in need of a higher spiritual development. On the other hand, had he remained on earth these conditions might have changed, and he by

misfortune and despondency have passed to degradation and ruin, and never again have been able to have occupied so high a position on entering the immortal world.

The immortal occupying a condition in the first sphere, by the assistance of those of higher life who come to his aid, starts on the way to progression, and is able to receive the light and intelligence offered him, passing rapidly from condition to condition, until he reaches the gray dawn of the second sphere. He then is in a position to see more readily and accept the knowledge that is given him. As he passes on through these various conditions of immortal existence, the way grows clearer, a state of happiness begins to break upon his soul, and he is in a position to realize his past life, both of earth and of the immortal world. He is able to be of some assistance to those in the condition or sphere which he has so fortunately left behind.

On entering the second sphere, he discards the form in which he has existed during the life of the first sphere, resembling somewhat the physical body which he left on passing from earth, and dons a garb of greater purity, which is gray, the previous one being black. He now begins to realize the importance of making his early preparations for his advent into the new life. Without hesitancy he endeavors to redeem that which he had in earth-life lost. His spiritual nature becomes more refined as he progresses, and he comprehends that brighter spirits of the higher realms are seeking to assist him; and as time passes by, his eyes are opened to the light of the early morn, the beginning of the third sphere. This is the first sunlight he has been able to see since his departure from earth, and the glories of nature are now beginning to dawn upon him. Living verdure meets his vision, and this perhaps may have been the first for thousands

of years, and he experiences great pleasure and delight therefrom. He now is able to see the way more clearly, as the bright sunlight begins to dawn upon him, that same sun that dawned upon him from day to day in earth-life; and he can see more clearly and farther into the future. His friends beyond come to visit him and give him cheer. He begins to hear the birds warble, and see the rippling of the streams. He may perchance observe a camp by the side of some river, where the Indians are holding their jubilee, as their happy hunting-ground is in this sphere. He may observe them chasing the buffalo and deer, as in earth-life, not with a desire to take life, but as a pleasurable pastime, and many other pleasant amusements can he enjoy. Still he does not forget his duties to himself and fellow-man. He avails himself of all opportunities of assisting other poor souls, who are struggling to find the way through which he has so recently passed, and he, in sympathy, reaches out his hand to assist them in their progression on this road in eternal life, there existing in his mind hope, charity and forgiveness to those who might have done him harm while in earth-life. Selfishness and bigotry, with all their attributes, are fading from his mental character, and as he dispenses with those conditions, his mind becomes purer and more capable of receiving higher intelligence, and occupying a more advanced condition in that sphere in which he dwells, and that longing goes out from his heart for knowledge of his future. As he advances, he realizes how much more beautiful everything appears to him, and gives him aspirations for increasing his work of progression. It creates a desire to help all other unfortunates, that they may enjoy the same privileges which he now experiences. As this desire grows upon him, it assists him more and more

with his own progression, and his anxieties become stronger for a higher life.

When the immortal has reached the third sphere, he begins to realize that he is a free, moral agent, and that a certain liberty or freedom exists about him. The darkness which he has recently experienced has disappeared. He dons a garb that is befitting his freedom of mind, regardless of color, as it rests with his own mind to choose, all darkness having cleared away. He longs for a higher station in life, by which he may be able to display greater thought by the increased intelligence he may receive.

The immortal world is not unlike a graded school, the more knowledge one receives, the higher grade he may occupy. While occupying this sphere the immortal can return to earth and impart to his friends such knowledge as he is capable of advancing. Still, there is not as much inclination to do this as in a more advanced sphere of immortal life, as the greatest desire is to progress to a higher life, which must of necessity occupy a greater portion of time. As he advances from condition to condition in this sphere, he sees more perfect beauty—the foliage is more developed, vegetation more luxuriant, the rays of the sun more bright; his joys increase and time is none too rapid for his progression. He yearns for the time when he may reach a higher sphere, that he may dwell with those of lofty thoughts and intelligence. Although he can realize the advancement of his mind, yet he can see where in the future it may be brighter. I have known immortals when returning to earth upon being questioned upon subjects of importance to respond, "Wait until I can arrive at the fourth sphere, when my mind will be clearer and I will be able to explain things more intelligently." As time goes by with mental exertion, they finally reach that sphere, and by casting off the last

condition of the third, are received with open arms into that sphere, as all who dwell therein are pleased to welcome the newcomers; not unlike the lodges of earth, all are pleased with those who are initiated into their sanctums that they may appreciate the beauties of the lodge.

There are schools existing in the third sphere which help to increase intelligence in preparing them for a higher flight, where skillful minds of higher life return to assist in developing these minds. Those who occupy positions in earth-life as teachers in our various schools and are pleased with their vocation, occupy the same position in the immortal world, and as many uneducated and unlettered minds enter there, they receive the benefits, if they allow themselves to be subjected to those advantages, precisely as in earth-life. I have known of persons passing from earth-life totally uneducated, who, on returning, after a period of several years, talked with affluence and brilliancy, and exhibited a remarkable increase in intelligence, this being accomplished through the schools of the immortal world.

I desire the reader to realize the similarity existing between the immortal and the mortal world, and to eradicate from his mind all ideas of the miraculousness of the immortal world that he has been taught in early life, and I wish once more to remind him that the life of the immortal world is not unlike his own, the only change being the further development of the mind.

On reaching the higher spheres of the immortal world, the schools are of a higher order, resembling the advancement from the district school to the college of earth-life. The higher intelligence man attains, the higher schools or colleges he attends. In the higher spheres missionary schools are instituted for the purpose of educating those who are adapted for that class of work, that they may be

sent out for missionary work, both in the immortal world and earth-life, to help the struggling mortals and immortals alike. Thus it is that there is existing with us mortals an immortal guide, or guardian angel, and a mortal is never left alone, as there are others who come to his relief when he desires to go to his home for his own education and advancement. If this poor, ignorant world could only realize what care, attention and anxiety are given from the immortal world, they would not scorn and deride the idea of the possibility of the immortal existence, or the assistance to be derived therefrom. If I could only impress every mind of earth with the intelligence of an immortal existence, and bring them to a state of realization wherein they might be able to appreciate the work and benefit that they are constantly receiving from that world, I would then feel that I had accomplished something, that my labor was not all in vain.

These educational institutions of a higher immortal life are conducted on purely scientific principles, the laws of nature being the rudiments of those institutions, and from those principles knowledge proceeds, as they are the keynotes to all knowledge and intelligence. Higher sciences are taught with more perfection as minds pass to a higher state of intelligence, yet there are theories existing there as in earth-life, and doubtless always will exist. As I have not had the privilege of knowing what exists beyond the seventh sphere, it is a mystery to me, and that is a mystery to the immortal world who have not advanced beyond the seventh sphere, so far as I have been able to ascertain. Should we be capable of comprehending what exists within that radius, we should be quite content, as we would then be far in advance of years gone by.

As I have given the outline of the conditions of the

immortal world so far as I have been able to go, and have endeavored to show that it is not unlike our own, the only difference being the advanced intelligence, I believe these conditions can be readily comprehended, and I repeat, as we live in earth-life, so we begin eternal life. It is not necessary upon our departure from earth to pass to the lowest sphere of immortal life. The average intelligent, well-thinking, spiritually-developed human mind may not occupy a lower position in the immortal world on its entrance than the lowest condition of the third sphere. Thus you see the great importance of properly educating and conducting one's life while on earth in an intelligent, moral and spiritual sense, that it may upon entering the immortal world occupy a like position. A man who lives morally, intellectually and spiritually in keeping with his privileges of today, may on passing to immortal life accept no less position than a condition in the third sphere. You may see by this that he averts these two lower spheres or conditions of life. By educating himself in the higher studies of intellectuality and developing his spiritual nature to a very high degree that he may be perfectly familiar with the immortal world, enabling him to converse with them as in earth-life, and throwing aside all bigotry, selfishness and vanity, on leaving this earth he is able on entering eternal life to occupy a condition in the fourth sphere; but should he attempt so to do, he must of necessity exclude himself from the ruder element of mortal life and his friends might be unable to enjoy his society. He, being of so high a spiritual nature, they being of a more earthly nature, could not appreciate or enjoy his society; in other words, it would be impossible for them to get close to him, as his finer spiritual nature would repel them, and their coarse, earthly nature would offer such a resistance to

him that he would be unable to dwell in their midst. Not until the world has experienced these phenomena will it ever be able to understand and comprehend the meaning.

As time goes by on its wings of progression, this world, like other worlds in advance of us, will become more spiritual in its nature. It will occupy higher spheres in mortal life, in which crime and degradation will be exterminated, and when this does occur, the first sphere of the immortal world will be of but little use, as there will be none on this earth occupying so low a position as to call for an equivalent condition in the immortal life. As mortal life becomes elevated, so also will immortal life, and immortal life will have no more use for the lower spheres, than mortal life for its prison bars. That time will come, though it may be many generations before it is realized; but come it must, and when that day makes its advent in this earth-life, life of the mortal world will be a heaven, a paradise to enjoy, should this earth still exist in its present state. In order to realize this condition we should be conversant with history of the past, and by taking those histories and carefully comparing them with the present, analyzing them side by side, the intelligence of the past with the intelligence of today, the advancement of spiritual propensities over the days gone by, witnessing the changes in man's humanity to man, comprehending the discarding of cruelties over the days of the past, the desire to avert war and turmoils of various nature, considering the changes that have taken place and the brief period of time, and allowing the progression to continue in the same ratio in which it has in the past few centuries, with the political changes which have taken place for the better with the free republics and institutions of education—after all of these have been

carefully considered, we then can by accepting the theory I am advocating of that great and lofty state of intelligence that is to take place, and by carefully observing those rapid changes, awaken to a realization of that rapid stride of progression. We then will be unable to say, "Let the world go on; I care not what becomes of it"; but all carefully considering minds, minds of intelligence, minds of lofty thought, minds of progression, minds that desire to better the condition of man, will join hands in making an effort to bring about this great revolution, and as the less thinking mind can see and comprehend what the world is doing and the importance thereof, they, too, will join as followers in that great rush of rapid progress. As time goes on, no mind will say, "Let the world stop its movements, I care not." They cannot do it, as the influences from the mortal and immortal world will exert their power over them in which they will be forced by will to progress, and we will live to see that day, in immortal life, and what happiness it will bring us when that takes place! The knowledge of eternal life of itself exerts an influence over our souls to assist earth-life in progression. The hope that dwells in our souls excites our minds to action, and in the brevity of mortal life, should we improve each passing hour, our time then is limited to execute the labor that is our duty to perform. Improving each moment in a way that will benefit us here on earth for our progression for eternal life can only fit us for the commencement of that life.

CHAPTER XIX.

CONCLUSION.

On reviewing my recent investigations and study of the natural laws governing the Mortal and Immortal Worlds, I have observed that to further our interest in these laws it is necessary to devote a portion of our useful time to promoting our knowledge pertaining to these laws; and as it is our time that we must devote in exercising our minds upon all topics in relation to our general welfare, it is right and proper that we should give up a portion of time to considering our future life, or the life beyond the grave. This being a study of our future welfare, it is as natural for us to devote time to that as it would be to a home that we might purpose to inhabit in some other portion of this earth-life; therefore it is reasonable that we should devote some thought in that direction. As the world in general is apparently ignorant of these laws, I have made some suggestions in this work by which they may be guided and directed by careful study in a way that may lead them on to a more perfect mental development, that they will more clearly understand the necessities that await their future life.

The world is inclined to live only in the past, and this may be accounted for by its having received such imper-

fect knowledge of the future, either through the ignorance of its instructors, or through the fear of those having the knowledge to impart, as the pagan world is inclined to demoralize all views pertaining to the truths of the immortal world. It is only by the exertion of will of those who have acquainted themselves with philosophical laws that the world will ever be relieved of the shackles of paganism. To those who are unfamiliar with these laws, the word pagan implies something of past history or an idolatrous worship. They do not stop to think that it is not only those who are worshipping graven images or graven gods that may be termed pagans, but it may apply to all worshipers of unknown or imaginary gods, and so long as they remain worshipers of these gods, they will continue in ignorance of the true laws of nature, as such worshipings are hindrances to civilization; in other words, it limits knowledge through superstitious education, restricting the development of the mind and thereby retarding the natural progression of man.

Should all scientific men who understand and comprehend these laws, put forth a greater effort to expound them to the world, and, not through fear of dissension or censure, keep them hidden within their own cranial walls, paganism today would to a far greater extent be eradicated, as then the world would be enlightened upon these subjects and would not have a desire to remain in darkness and ignorance of the natural laws governing those two worlds.

Man is not responsible for that which he does not know and which he has had no opportunity to learn, and should he follow the teachings of his childhood, believing them to be the truths, he should not be denounced for advocating that which has been taught and so sincerely believed. I do not denounce the world for following

their religious dogmas, as they are earnest and sincere in their belief, and why should they not be so? Their parents have taught them this from their infancy; their clergymen, in whom they have the utmost confidence, have proclaimed it from the rostrums; and why should it not be natural for them in all these teachings with no light let in upon their minds of the natural laws which are so contrary to their religious training and which would enlighten them upon these truths, to follow the way in which they have from childhood been taught?

Through the natural laws of progression, there always comes a time when some radical change takes place in the mind of man. We may look over our past history and recognize at a glance those periods wherein the world has grown wiser for these occurrences, and pronounce them good. Yet when we see those periods looming up before us, there is a natural feeling of dread for this further metamorphosis, as it must of necessity interfere with our past and established ideas, and we understand that we are sooner or later to break away from them, much as we dislike to sever our relations with old established thoughts.

It is the philosophical mind that produces these radical changes, and the world is obliged to accept them; and this acceptance is only established by constantly placing them before the public mind to read and experience before they can comprehend the benefits to be derived therefrom. While this change is taking place there is an uneasiness prevailing in the minds of the populace. There is a dread of parting with the ideas of the past and yet a feeling of compulsion to accept that which they are impressed consists of a greater intelligence. These experiences have always existed in the past and will always exist in the future. I recall many instances of new in-

ventions wherein the public mind has clamored against those inventions, claiming that they were not needed, as the old way quite sufficiently served the purpose; but upon experiencing the results of the new idea, they then as readily expressed themselves as greatly pleased and could not understand why these things could not have been invented before.

These are not unlike our religious views. A religion of fifty years ago is accepted today by those who have ceased to progress. Fifty years ago a hell of fire and brimstone was taught and believed by a majority of churches. Today that unwholesome religion is discarded by a greater portion of the civilized world. Fifty years ago a devil was laying plots to inveigle man into the realms of this burning fire of hell. Today he does not exist in the more thinking minds. Today exists a personal God governing and controlling the universe with a scrutinizing eye, directing each and every mortal of this earth, ready to chastise and punish for what He may term evil doings. One hundred years hence He will not exist in the public mind. Today we are taught that by not accepting Christ as a redeeming Savior, our souls are lost to the world called heaven. One hundred years hence Christ as a Savior will exist only in the minds of a very ignorant few. Today we are taught in our churches the existence of the above gods and the necessity of worshipping them. One hundred years hence these teachings will be supplanted by lectures upon right and wrong to our fellow man and the science of the laws governing the mortal and immortal worlds.

This day is fast approaching, and it is only by time and study, improvement of the mind, the reception of the truths of the scientific world, that these great changes may be wrought; and when this day does dawn on the

mind of the progressive world, there will be a radical change that will open an era of intelligence greater by far than the world has ever known, for at that time ignorance, superstition and jealousy will be comparatively eradicated from the entire intelligent world.

That time will demonstrate the importance of self-reliance, for then there will be no gods to lean upon. There will then be no gods to forgive us for our wrong-doings. There will then be no gods to pardon us for the crimes we may have perpetrated. We will then come to a stage of understanding that we ourselves are responsible for the injustices that we may perpetrate upon our fellow-men and that it is ourselves that must of necessity execute that which will relieve our conscience for those unjust acts. The world then will be better, the criminal inclinations of man will cease to exist, and as our object in this life is to improve the condition of life by promoting its progression, the sooner it aspires to that noble and lofty end, that much sooner we will accomplish our purpose. The aim of man in earth-life is to accomplish that which he believes to be of the greatest benefit to his own welfare, and when he accomplishes that which may do himself the greatest amount of good, then he performs that which may benefit others likewise. I refer to the man of principle and noble designs, not to the man with proclivities for selfish gain, as the latter is a hindrance to the progressive world. Should it be composed of characters of that type, the end to which I refer would never be reached, for never will this latter mind comprehend wherein it may arrive at a state of realization of its own condition until these laws of nature are instilled into it.

Should we stop to thing that by benefiting the condition of the human family we are improving the atmosphere of our own life and raising the standard of the

sphere in which we live, we would not cease in making an effort for this advancement, realizing that we make our own conditions of life. As the inebriate or criminal makes his conditions, so we make ours, and for the betterment of humanity, we should endeavor to elevate the principles of mortal life and develop our spiritual nature that we may think and act so as to inspire aspirations for higher ideas in the less fortunate.

As the savants of all ages have started from the lower round of the ladder of human existence, and through energy and ambition have drunk in the knowledge placed before them for a higher intellectuality, so should we all, understanding the mind's future development, take the advantage of all opportunities presented to the human mind. I can but repeat that knowledge is the light of progression of the human mind or soul, and should we desire that light for the eternal life, the time to begin the work for the future life is now while the mind has the physical brain as a developer; and when this is accomplished, we have not only improved our own condition, but that of all others with whom we may inadvertently come in contact in this life. I can but realize the satisfactory conditions that a life thus described will produce in the life to come, with the knowledge that we may return to this earth and lend a helping hand to mortals struggling for intelligence.

Is it not a glorious thought that our friends who have departed this life are still able to return and extend a welcome hand, and greet us as when existing in the physical body? Is it not a great comfort and satisfaction to know that the mind is not lost, and that it still is able to act upon subjects in which we ourselves are so deeply interested? Is it not a consolation to know that that same mind, although not in the body, is able to guide

and direct, explain and instruct, as in days gone by while existing in this earthly life? Is it not a pleasure to know that our fathers and mothers, sisters and brothers, and all we hold so dear, are—although gone to dwell in that eternal life—able to return and mingle with us and enjoy sweet communion as in mortal life? Is it not a beautiful thought that our intelligence that we have struggled so hard to gain, lives on through eternal life, that we may continue to reap the rewards of our early perseverance? Is it not a satisfactory thought that we can utilize this intelligence in promoting the welfare of all we so dearly love, be they either in mortal or immortal life? Is it not a solace to know that by developing our spiritual nature we will occupy a higher position in the spiritual realms? Is it not consoling that by time and progression, as we go on through eternal life, we are forever aspiring to a more perfect state of mental development? We can but answer these interrogations by thanking kind nature that this is the future destiny of the mind and soul of man; and by developing our mind in its higher and more spiritual nature, we may aspire to that end through the Natural Laws governing the Mortal and Immortal Worlds.





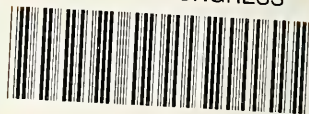
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